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Karnataka State Open University
ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬
Manasagangotri, Mysore -570 006

M.A. (Previous)

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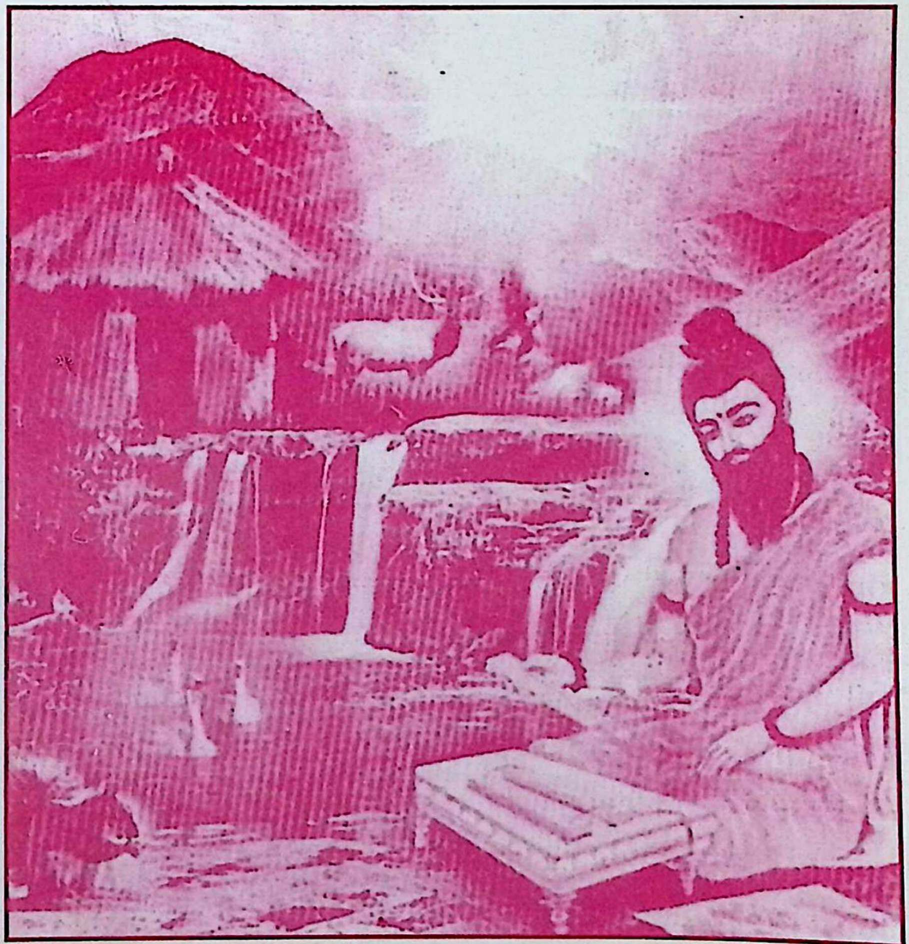
तर्कसंग्रह-१



COURSE III

BLOCK-15

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ. ....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system. .... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path : not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

तर्कसंग्रह-१

Block 15

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पू. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्छशिक्षण-शासन-लेखन-काव्यादिषु अव्याहता समुपयुक्तम्। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहन-शोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवतां स्वाध्यायसुलभाय स्वयंबोधन पद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासे। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवता श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु।

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1.0 Block Objectives

In this block you will be introduced to the Nyāyaśāstra, the science of reasoning. You will be able to understand the Nyāya system of Indian Philosophy - Nyaya Sūtra - its author and its commentaries. You will be introduced to the text Tarkasaṅgraha-Dīpikā of Annambhatta and its commentaries. And also you will be able to undertand the textual portion - seven categoriess, nine substances and the qualities.

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UNIT 1

NYĀYA-ŚĀSTRA-THE SCIENCE OF REASONING

STRUCTURE

Introduction
1.0. Objectives
1.1. Origin of the name Nyāya-its popular and Technical meaning.
1.2. Nyāya, its antiquity and place in the philosophical literature of India.
1.3. Gautama-the exponent of the Nyāya system. The Nyāya sūtras of Gautama.
1.4 Commentaries on the Nyāyasūtra.
1.5 Independent Works based on the Nyāyasūtra.
1.6 Udayana to Annaṁbhaṭṭa ; syncretic Manuals of NyāyaVaiśeṣika.
1.7 Beginnings of Navya-Nyāya; Gaṅgeśa's Tattvacintāmaṇi; its principal commentaries; language and technique of Navya-Nyāya.
1.8 Introduction to Tarkasaṅgraha-Dīpikā by Annaṁbhaṭṭa. Commentaries on Tarkasaṅgraha.
1.9 Let us sum up.
1.10 Questions.
1.11 Key words.

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UNIT 1

NYĀYA-ŚĀSTRA-THE SCIENCE OF REASONING

INTRODUCTION

Philosophy in its widest etymological sense means "love of knowledge". It tries to analyze and know things that immediately and remotely concern man. It deals with problems related to the nature of man, the end of his life, nature of the world in which he lives, the creator of the world, the way in which a man should live in this world and so on. It aims at the knowledge of truth and hence in Indian literature it is termed 'the vision of truth' (darśana).

Indian philosophy is extensive, rich and complex, Expressed in the Indo-European language of Sanskrit it comprises many diverse schools of thought and perspectives and includes a substantial body of intellectual debate and argumentation among the various views. Indian philosophy serves as a guide to life. It is not idle speculation in an ivory tower. It tells us about the goals of life and prescribes the methods to attain them. It tells us that mere wealth and pleasure cannot be the final aim of life. Physical well being is not the be-all and end-all of life. Unlike in the west, in India, philosophy is always studied with its auxiliary, viz. religion. Religion has given to philosophical thought in India a clear direction and purpose. It has brought philosophy close to practical life.

In the West, philosophy is chiefly read to derive intellectual pleasure, while in the east it is read with the sole purpose of attaining liberation. Philosophy in the West has for its main branches (a) Metaphysics-which deals with

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the general problems regarding the nature of God, soul and world (b) epistemology or theory of knowledge, which enquires into the nature of human knowledge and how it is helpful in comprehending reality (c) Logic which discusses the laws of valid reasoning and other incidental problems (d) ethics-which investigates the problems of morality, the highest goal of human life (e) Aesthetics-which deals with the problems of beauty. (f) Axiology which is recently developed is related to the problem of values. Indian philosophy discusses the different problems of metaphysics, ethics, logic and epistemology from all possible approaches.

Different philosophical schools have come into existence successively in the West. Each school predominates till another school comes in and replaces it. In India, however, we find that the different schools although did not originate simultaneously, flourished together during many centuries and pursued parallel courses of growth. As each system of thought originated it was adopted as a philosophy of life by a dedicated band of followers who were attracted to them through their thoughts.

The schools of Indian philosophy are classified as orthodox (āstika) and heterodox (nāstika). The systems of thought which admit the validity of the Vedas are called āstika, and those which repudiate it nāstika. The āstika or nāstika character of a system does not depend on its positive or negative conclusions regarding the nature of the supreme spirit, but on the acceptance or non-acceptance of the authority of the Vedas. Thus a system can be both orthodox and atheistic. Of the systems of thought or darśanas, six became more popular than others, viz., Gautama's Nyāya, Kaṇāda's Vaiśeṣika, Kapila's Sāṅkhya,

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Patañjali's Yoga, Jaimini's PūrvaMīmāṃsā and Bādarāyaṇa's Uttara Mīmāṁsā or the Vedānta. Among the heterodox systems we have the Cārvāka materialism, Jainism and Buddhism. However, one may consider the systems of Nyāya, Vaiśeṣika, Sāṅkhya and Yoga, as neither orthodox nor heterodox as they originated independently of the Vedas i.e. without accepting or rejecting them. Further Sāṅkhya and yoga in their original forms are atheistic, while Nyāya and Vaiśeṣika are theistic. However, in certain common features, and on the basis of practice and theory the orthodox schools came to be combined in pairs and also treated as sister systems. Thus we have Nyāya-Vaiśeṣika- where the Nyāya upholds the metaphysical categories enumerated by the Vaiśeṣikas. Likewise, yoga is a practical discipline of physical and mental training for realizing the truths taught by the theoretical system of the Sāṅkhya. Similarly, the Pūrva-Mīmāṁsā deals with the ritualistic section of the Veda, while Vedānta relates to the speculative aspect.

Of these six systems, the Vaiśeṣika, is not very much in honour, while the Nyāya on its logical side is popular and finds many devotees, especially in Bengal. In its practical form, yoga is practiced by a few, whereas the PūrvaMīmāṁsā is closely related to Hindu law. The Sāṅkhya is not a living faith but the Vedānta in its different forms pervades the whole atmosphere.

Each of these systems discusses the validity and means of knowledge. Each philosophical scheme has its own theory of knowledge, which is an integral part or a necessary consequence of its metaphysics.

In the case of every dars'ana, we have first of all a

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period of philosophic fermentation, which at a particular stage is reduced to sūtras or aphorisms. This is succeeded by the writing of commentaries on the aphorisms, which are followed by glosses, expositions and explanatory compendia, in which the original doctrines undergo modifications, corrections and amplifications.

This block consists of four units. It aims at dealing with the origin and development of Nyāya Vaiśeṣika systems, literature on Nyāya, the emergence of the new school of Nyāya. The first unit will introduce you to the text Tarkasaṅgraha-with its auto-commentary Dīpikā by the author.

More specifically, the text Tarkasaṅgraha-dīpikā will be dealt with in the following units, along with the translation and explanations wherever needed. I hope this block would develop your interest in the study of Nyāya. As and when you proceed you will have the exciting experience as to how the study of Nyāya whets your intellect.

The first unit in this block will provide you the basic grounding for all the remaining units that follow. It helps you to get acquainted with the Nyāya system. Indeed it forms the edifice on which the lofty tower of the other units would rest. This text is only a basic text and I do hope it will encourage you to pursue an in-depth study of higher texts on Nyāya. Happy reading!

1.0 OBJECTIVES

This unit is chiefly designed with a view to provide you a broad overview of Nyāyaśāstra or the Science of true reasoning. It would give an insight into the growth of Nyāyaśāstra ever since its origin. It also introduces you to

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a basic and essential text of nyāya-vaiśeṣika syntheses. This text called Tarkasaṅgraha is a popular handbook of Indian logic with its expository and supplementary gloss called the Dīpikā, both being written by Annaṁbhaṭṭa.

1.1. Origin of the name Nyāya-Its popular and Technical meaning

The phrase Indian logic is usually denoted by the Sanskrit equivalents-ānvīkṣikī, nyāyavistara, nyāyadarśana, tarkaśāstra, hetuśāstra and pramāṇaśāstra. But later on it was widely known as Nyāyaśāstra.

The word 'nyāya' signifies right or justice. Therefore Nyāyaśāstra is the Science of right judgment or true reasoning. Technically the word 'nyāya' signifies a syllogism (or a speech of five parts) and when this "nyāya" constituted its special topic ānvīkṣikī it was called Nyāyaśāstra.

1.2 Nyāya, its antiquity and place in the philosophical literature of India

The manifest aim of Nyāya is but to afford us an account of the method of attaining knowledge. It is highly honoured in the Vedic and Upaniṣadic texts. Although it does not deal with the science of soul, it must be recognized as a science of being or metaphysics. Its object is to teach the art of reasoning, to bring to light the truth and reality of the science of reasoning. Hence it is called the art of reasoning as well as science of reasoning. The authoritativeness and the value of nyāya may also be evinced from the influence it has had on the history of Indian thought. The Science of reasoning is one of the most important branches of learning in Indian culture and the

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Vedas and Upaniṣads attach much importance to it. It stands in the history of Indian thought on an equal footing with the Upaniṣads or Vedānta. Further, the Vedic and upaniṣadic texts require the aid of reasoning as an auxiliary cause in order to remove the doubt that assails the mind.

The Nyāya system propounded by Gautama aspires to the distinction of giving a complete system of philosophy based upon the most elementary metaphysical notions. There is no doubt, however, that the Nyāya has, first among the philosophical system of India, thoroughly examined the art of reasoning and as all reasoning depended on proof, Gautama laid the greatest stress on that. It has gained such an admiration of and ascendancy among the great thinkers of India that all of them, however, they may deviate from the other doctrines of Nyāya, refer to it as their standard in logic and deem its study necessary for the purpose of giving a firm basis to their reasoning. It is one of the principal merits of the Nyāya that its progress is marked by an admirably exact division of topics treated in it and in this respect it is not only superior to all other systems of Indian philosophy, but even modern philosophy too, might with advantage study it on account of its precision and exactness.

1.3 Gautama-the exponent of the Nyāya system, The Nyāyasūtras of Gautama

Gautama expounded the ānvīkṣiki in its special sense of a science. The art of debate propounded by Gautama is referred to as Gautamīvidyā or Nyāyadarśana. The Nyāyadarśana at present is wholly based on the Nyāyasūtra of Akṣapāda Gautama. He must have flourished

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and written the sūtra work between 483 and 247 B.C when the Buddhists created a social and intellectual chaos. Hindu tradition identifies Akṣapāda and Gautama as the same person as the Nyāya Sūtra is referred to as Gautamasūtra and this philosophy is referred to as Akṣapāda darśana. The epithet Akṣapāda appears to be a nickname as a story runs that when Gautama was absorbed in meditation he fell into a well and God out of mercy bestowed on his feet, the power of vision to prevent further mishaps.

The Nyāyasūtra consists of five adhyāyas, ten āhnikas, eighty four prakaraṇas, one hundred and ninety-six pādas and five hundred and twenty eight sūtras. It forms the first text book of Nyāya. According to Vātsyāyana, its commentator, this work follows the method of enumeration, definition and critical analysis. The first adhyāya states in general terms the sixteen (topics), viz., categories of .

(1) pramāṇa (the means of knowledge) (2) prameya (the objects of knowledge (3) saṁśaya (doubt) 4) prayojana (purpose) (5) dṛṣṭānta (illustrative example) 6) siddhānta (accepted truth) 7) avayava (limbs of inference) (8) tarka (indirect proof) (9) nirṇaya (determination of the truth) (10) vāda (discussion) (11) jalpa (wrangling) (12) vitaṇḍa (derisive criticism) (13) hetvābhāsa (fallacious reasons) (14) chala (quibbling) (15) jāti (futile objections) and, (16) nigrahasthāna (occasions for reproof). The first nine are more strictly logical than the last seven. The latter have the negative function of preventing erroneous knowledge. That is, they serve as instruments for the destroying of error than for the building up of truth. The second adhyāya deals with the nature of doubt, pramāṇas and their validity. The third adhyāya discusses the nature of self,

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body, sense-organs, their objects, cognition and mind. The fourth treats of volition, sorrow, suffering and liberation. The last chapter refers to jāti or unreal objections and nigrahasthāna.

The sixteen topics mentioned in the first sūtra may be regarded as representing stages in dialectical controversy intended to lead up to knowledge. This text, besides discussing the nature of the self, had to include categories such as vāda, jalpa, jāti etc., as essential factors to establish a valid argument. The very nature of these methods shows that at the time of Gautama, there existed some peculiar opposition, for the refutation of which these categories were very useful, even in such a philosophical work whose ultimate aim was to realize the nature of the self. This is the reason why it became an antagonistic work against the Buddhists.

1.4 Commentaries on the Nyāyasūtra

The earliest commentary available today on the Nyāyasūtra is the bhāṣya by Vātsyāyana also known as Pakṣilasvāmin. Vātsyāyana points out that the Nyāya-sūtra treats of its categories through the processes of enunciation (uddeśa), definition (lakṣaṇa) and examination (parīkṣā). Enunciation is the mere mention of the categories by name; definition consists in setting forth that character of a category that differentiates it from other categories and examination is the settlement by reasoning of the question whether the definition of a certain category, is really applicable to it. The first chapter of the Nyāyasūtra deals with the enunciation and definition of the sixteen categories, while the remaining four books (chapters) are concerned with a critical examination of the categories.

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Uddyotakara's Vārtika called Nyāyavārttika on the bhāṣya of Vātsyāyana is a defence of Vātsyāyana against the attacks of Dignāga-a Buddhist logician.

. Towards the first half of the ninth century, Vācaspatimiśra of Advaita fame wrote the Tātparyaṭīkā on the Vārttika. It is his masterpiece wherein the conflict with the Buddhist reaches its climax, and as a consequence thereof, firm foundation of the Nyāyavaiśeṣika is laid. He enriched all the orthodox systems of Indian philosophy by his versatile genius.

Udayana's Nyāyavārttika-tātparyatīkā-pariśuddhi is the fifth in the following chain of commentaries in which each succeeding one is a commentary on the preceding. (i)The Nyāya-sūtras (ī) Vātsyāyana-bhāsya (īi) Nyāya-Vārttika (iv) Nyāyavārttika tātparyaṭīkā (v) Nyāyavārttikatātparya-pariśuddhi (vi) Nyāyanibandha prakāśa (vī) Vardhamānendu by Padmanābhamiśra and (vīi) Nyāya tātparya-maṇḍana by Śāñkaramiśra.

The Nyāyasūtra of Gautama also has an original commentary by Udayana, known as Nyayapariśiṣṭa or Bodhasiddhi or Prabodhasiddha. It is based on the bhāśya, Vartika and Tātparyaṭīka. The Pariśiṣṭa is a running commentary only on the fifth chapter of the Nyāyasūtra.

Viśvanātha Pañcānana of the 16th century also wrote a vṛtti on Nyāyasūtra known as Gautamasūtravṛtti.

Vācaspati II of about 1450AḌ. also wrote a gloss on the Nyāyasūtras called Nyāyasūtroddhāra. Certain commentaries on the Nyāyasūtras are still in manuscript form.

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1.5 Independent works based on the Nyāyasūtra

Jayanta Bhaṭṭa's Nyāyamañjari is an independent commentary on the Nyāyasūtra. This work interprets the main themes of the Nyāyasūtra, the sixteen topics with Pramāna (instrument of knowledge) at the head, in connection with the underlying sūtras, arranging them subject by subject in a novel plan. Jayanta Bhatta is generally known as "Jarannaiyāyika" Vṛttikāra of the Nyāyasūtra. Jayanta lived about 1000AḌ. His Nyāyamañjari is an authoritative work on ancient Nyāya philosophy (prācīnanyāya) and is free from the Navyanyāya technicalities. He also wrote Nyāyakalikā which is a very brief explanatory commentary on the first sūtra of the Nyāyasūtra.

Tārkikarakṣa of Varadarāja (1100 AD) also followed the scheme of Jayanta Bhaṭṭa and it is in simple kārikas on the sixteen topics of Nyāya one after another. Nyāyasūtravivaraṇa is an informative work on Nyāya by Rādhamohana.

1.6 Udayana to Annaṁbhaṭṭa; Syncretic Manuals of Nyāya Vaiśeṣika.

Udayana is the greatest Naiyāyika of the tenth century A.D. His work Kiraṇāvali is a commentary on the Praśastapādabhāṣya also known as Padārthadharma saṅgraha on Kaṇāda's Vaiśeṣikasūtra. The work Lakṣaṇāvali is a short independent work on Vaiśeṣika Philosophy. His Ātmatattvaviveka also known as Bauddhadhikkāra defends the existence of a permanent soul against the Buddhists who explained psychology with out a permanent soul. His another work Nyāyakusumāñjali is chiefly devoted to prove the existence of God. Herein he

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suggests no less than eight syllogistic arguments in support of the Nyāya view that the whole creation is made by God who is omniscient, omnipotent and eternal. His monumental contribution to Indian theism has earned him the high rank of Nyāyācārya.

In the historical development of the Nyāya and Vaiśeṣika modern scholars refer to the tendency to syncretism in these two schools. In fact ever since their origination to this day, these two systems were agreeing with each other fundamentally in respect of important metaphysical and logical doctrines and showing relatively minor differences. Hence, they were never considered as opposing schools and consequently it would be improper to speak of syncretism in them strictly speaking.

The system of Vaiśeṣika deals chiefly with physics and metaphysics. The chief characteristic of this system is the doctrine of the six categories which embraces all reality. Nyāya on the other hand is primarily a system of logic and dialectics. But from the earliest times there seems to have existed a close relation between the two schools. The Nyāya ontology is built upon the atomic theory and pluralistic realism of the Vaiśeṣika. Uddyotakara has used the Vaiśeṣika terminologies of saṁyoga, saṁyukta samavāya etc. Thus the Nyāya and Vaiśeṣika came to be closely knit together and grew as twin systems, mainly due to the total synthesis which the Nyāya effected in its logical method.

Among the works of the 10th century, the Nyāyasāra of Bhāsarvajña represents the first syncretic text book of Nyāyavaiśeṣika. The distinctive feature of this work is its epistemology which deviates in certain aspects from the accepted tradition of Nyāya.

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Saptapadārthi by Śivādityamiśra is a short and simple manual setting forth the essentials of the Vaiśeṣika system in accordance with Praśastapāda's bhāṣya. It also makes use of the Nyāya material in the Nyāyasāra of Bhāsarvajña to some extent. The importance of the Saptapadārthi lies in this that later writers like Annaṃbhaṭṭa used it as their model for writing their primers of Nyāya.

Keśavamiśra was the author of a Nyāya treatise called Tarkabhāṣā. He flourished in the 13th century. It has innumerous commentaries.

This marks the end of the old or prācīna phase of the history of the Nyāya. The syncretic Nyāyavaiśeṣika school is usually designated in the later period as Nyāya and an adherent of the school as Naiyāyika. This syncretic school occupies a unique position in the development of Indian philosophical thought. In the course of history these two systems have been amalgamated by their exponents themselves. The popular manuals of the Tarkasaṅgraha of Annaṁbhaṭṭa and the Bhāṣāpariccheda or Kārikāvali of Viśvanātha Pañcānana belong to the same period (1650 AḌ). They treat the two systems together. The commentaries Dīpikā by Annaṁbhaṭṭa and the Nyāyasiddhānta Muktāvali by Viśvanātha on his Kārikāvali form the basic texts for getting introduced to any system of Indian philosophy. True indeed is the saying "kāṇādam pāṇinīyam sarvaśāstropakārakam". [This means that the study of Nyāyavaiśeṣika and Vyākaraṇa are very useful in the comprehension of other śāstras].

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1.7. Beginnings of Navya-Nyāya; Gangeśa's Tattvacintāmaṇi; its principal commentaries; Language and technique of Navya-Nyāya.

The greatest Nyāya work, which was written after Udayana is the Tattvacintāmaṇi by Gaṅgeśopādhyāya of Bengal. He flourished during the later half of the 12th century. Realizing the futility of the Nyāya-Vaiśeṣika metaphysics and by utilizing all the available material in the earlier works on Nyāya and Vaiśeṣika, he gave a new turn to the logic and metaphysics of Nyāya. While the earlier writers like Varadarāja and others followed the categoristic method inaugurated by Gautama and elaborated by Vātsyāyana in his bhāṣya, Gaṅgeśa replaced it by what is known as the epistemological method or the pramāṇa method. This method definitely shifted the emphasis from the categoristic treatment of the topics of Nyāya to the epistemological discussion of the four means of valid cognition recognized by the Naiyāyikas. Thus in the history of Nyāyaśāstra, we find that it attained the status of Pramāṇaśāstra from that of a mere Padārthaśāstra. This monumental work on Nyāya, namely, Tattvacintamaṇi or the maṇi as it is popularly known serves as the basic work on which the whole literature of what is known as navya-nyāya (modern nyāya) rests. This work threw into the shade, the earlier ones, including the two sūtras. It has been rightly said that the logic of the Nyāya attained its final shape in Gaṅgeśa.

Several commentaries and sub-commentaries on the Tattvacintāmaṇi have been written. Of these the commentaries of VāsudevaSārvabhauma (A.D. 1500), the first of what is known as the Nuddea school of logicians and of Raghunāthaśiromaṇi are worth mentioning.

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Raghunātha's commentary, Dīdhiti is the best of its class. The scholarship brought about by VāsudevaSārvabhauma and Raghunātha from Mithila in the 15th century and which elevated the name of Navadvipa or Bengal in the scholarly world came to an end with Gadādhara. Gadādhara composed an excellent gloss on the Dīdhiti of Raghunātha called Gādādharī. This work made his fame spread far and wide and he was recognized as the best and chief logicians of his time. With him the Navya Nyāya reached its climax and he was credited with the tittle 'the Prince of Indian Schoolmen'. Gadādhara also wrote the commentary called the Mūlagadādharī on portions of the Tattvacintāmaṇi commentaries on Udayana's Ātmatattvaviveka and fifty two dialectic tracts and works such as the Vyutpattivāda and Śaktivāda which are dialectic treatises on the speculative semantics of Nyāya.

Jagadīśa is famous as the author of another commentary called popularly as Jāgadīśī on the Dīdhiti of Raghunātha. Jagadīśa also wrote an independent treatise on the speculative semantics of Nyāya called Śabdaśaktiprakāśikā, and a short manual called the Tarkāmṛta and a commentary called the Bhāṣyasūkti on the bhāṣya of Praśastapāda. Jagadīśa and Gadādhara were the greatest exponents of Navya-Nyāya. Their two works Jāgadīśi and Gādādharī formed the colossal monument of Indian dialectics during the 17th century.

Another famous commentary on the Dīdhiti is the Māthurī by Mathurānātha, the most famous of Raghunātha's pupils. While the commentaries of Jāgadīśi and Māthurī are widely read in Bengal and North of India, Gādādharī is popular in South India.

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Vardhamānopādhyāya, the son of Gaṅgeśa wrote many works generally called Prakāśa in the form of commentaries on Udayana's treatises, Gaṅgeśa's Maṇi and Vallabhācārya's Nyāyalīlavati. Rucidatta, a pupil of Jayadeva wrote a well-known commentary called Makaranda on Vardhamāna's Prakāśa. Jayadeva, also called Pakṣadharamiśra, himself wrote a commentary called Āloka on the Maṇi. The original contribution of the new school of Nyāya is in the form of subtle, sharp and exquisitely minute distinctions in the connotations of logical terms. The unique nature of Navya-Nyāya that makes it distinct from the Pracīna-Nyāya is its terminology. The terms such as avacchedaka (conditioning or delimiting factor) avacchedya (conditioned or delimited), nirūpaka and nirūpya (explaining factor and the explained) make it possible for the Navya-Naiyāyikas to attain a remarkable degree of quantitative precision in measuring the extent spatially as well as temporally. By providing thought-measuring devices and precise formulae through their logic and dialectics, these logicians have made an everlasting imprint in the field of Navya-Nyāya. Further it exerted its influence on other schools of philosophy as well as rhetorics. All the writers began using the Navya-Nyāya language to achieve precision and exactness in expression. Perhaps the saying 'Pradīpaḥ sarvaśāstrāṇām' can best be applicable to the language of Navya-Nyāya.

A major part of Indian philosophical thought including literary criticism is unintelligible without an elementary knowledge of this Navya-Nyāya language. Hence it is highly essential for every student of philosophy to get initiated into the technical language of Navya-Nyāya.

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The Tarkasaṅgraha and its several commentaries form the first step in acquiring mastery over that language. We shall give an account of the text Tarkasaṅgraha and its several commentaries below.

1.8 INTRODUCTION to Tarkasaṅgraha-dīpikā by Annaṃbhaṭṭa; Commentaries on Tarkasaṅgraha

The most popular handbook of Indian logic is the Tarkasaṅgraha and its expository and supplementary gloss called the Dīpikā. Annaṁbhaṭṭa, the author of both this text and the gloss flourished during the first quarter of the 17th century. He was an Andhra scholar who was a reputed polymath. He wrote several learned works on almost all the important branches of śāstraic learning. In the sphere of Pūrvamīmāṃsā and Vedānta, he is known as the author of the massive commentary called the Rāṇakojjīvanī on Bhaṭṭa Someśvara's Nyāyasudhā, otherwise known as Raṇaka, and a commentary on the Brahamasūtras. In Vyākaraṇa, he is famous as the author of an easy commentary on Pāṇini's Aṣṭādhyāyi and of an extensive commentary called uddyotana on Kaiyaṭa's Pradīpa. In the sphere of Nyāya-Vaiśeṣika apart from the Tarkasaṅgraha Dīpikā, he wrote a learned commentary called siddhṛāñjana on Jayadeva's Maṇyāloka.

The popularity of Annaṁbhaṭṭa's works can best be known by the host of writers who have commented upon them. The best guide to the Saṅgraha and the Dīpikā is the Prakāśikā of Nīlakanṭa popularly known as Nilakanṭhi There are as many as twenty-six independent commentaries on the Tarkasṅgraha. The most important of them are

1) Tarkasaṇgraha dīpikā by the author of Tarkasaṅgraha 2) Nyāyabodhinī by Govardhanamiśra 3)

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Padakṛtya by Chandrajasimha 4) Nirukti or Paṭṭābhirāmaṭippaṇī by Paṭṭābhirāma or Madhavapadābhirāma 5)Candrikā by Mukundabhaṭṭa Gadgil 6) Vākyavṛtti by Meruśastri 7) Tarkaphakkikā by Kṣamākalyāṇa 8. Tarkasaṅgrahaṭīkā by Anantanārāyana. Dīpikā in turn has been commented upon by Nīlakaṇṭha in his Prakāśikā, Rāmarudrabhaṭṭa in his Rāmarudrīya, Bhāskarodaya - a commentary on the Prakāśikā by Nīlakaṇṭha's son.

The name Tarkasaṅgraha is interpreted by Annaṁbhaṭṭa himself as a compendious elucidation of the nature of substance, qualities and such other ontological categories of the Vaiśeṣika system, which are accepted by Nyāya. It redounds to the credit of Annaṁbhaṭṭa to have reduced the number of categories to seven from that of sixteen enumerated by Gautama. The remaining nine have been some how or the other included under these seven categories. The methodology adopted by Annaṁbhaṭṭa is very unique in the sense that each succeeding line in the text serves as an explanation of the previous line. In the following units you will be reading the text Tarkasaṅgraha along with its commentary Dīpikā by Annaṁbhaṭṭa.

1.9. LET US SUM UP

We have so far given a historical sketch which is sure to give you a better notion of the gradual development of Nyāya and Vaiśeṣika literature from the age of the sūtras upto the latest period. It opens a vast field for inquiry, which may be profitably pursued in future. The scholastic subtleties of the navyanyāya writers such as Śiromaṇi and Gadādhara, develop a terror in untrained minds. If the

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Nyāya and Vaiśeṣika systems are to be popularized and their value to be recognized, it is necessary to divest them of their excrescences. If philosophy is the stronghold of Hinduism, then we may say that the system of Nyāya forms as it were the backbone of Hindu philosophy. Every other system accepts the fundamental principles of Nyāya logic, the arguments and phraseology of the Nyāya for their own purpose. A study of the Nyāya as well as Vaiśeṣika system is, therefore, a necessary step to the general understanding of most of the systems. It forms as it were an introduction to the general study of philosophy, and hence no serious scholar can afford to neglect it.

1.10. QUESTIONS

1. How are the schools of Indian philosophy classified?
2. What is the significance of darśanas in India?
3. What is the popular and technical meaning of Nyāya ?
4. Discuss the place of Nyāya in the philosophical literature of India ?
5. Who was the exponent of the Nyāya system? What is the earliest work of this system?
6. What makes the beginning of the Syncretism of Nyāya and Vaiśeṣika ? Explain the technique of Navya nyāya.
7. Who wrote the Tarkasaṅgraha-Dīpikā ?

1.11. KEY WORDS

1. ānvīkṣikī
2. nyāya

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3. tarkaśāstra
4. Pramāṇaśāstra
5. Categories
6. darśana
7. Uddeśa
8. lakṣaṇa
9. parīkṣā
10. prācīnanyāya and navyanyāya
11. avacchedaka and avacchedya
12. nirūpaka and nirūpya

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UNIT 2
TEXT, TRANSLATION AND EXPOSITORY NOTES

TS. Tarkasaṅgraha; TSD-Tarkasaṅgraha Dīpikā

STRUCTURE

2.0 OBJECTIVES

2.1 TS - Benedictory verse (maṅgalācaraṇa).

TSD - On the Efficacy of maṅgala to generate samāpti (maṅgalasamāptyoḥ kāryakāraṇabhāvaḥ)

2.2 TS - Enumeration of the Seven Categories.

TSD - Significance of the term 'seven' in TS.

2.3 TS - Enumeration of the nine kinds of Substance. (dravya)

TSD- (i) Discussion of "darkness" as a distinct substance.

(ii) Defects of Definition.

(iii) On the definition of a defining attribute (lakṣaṇa)

(iv) The definition of Substance examined.

2.4 TS - Enumeration of the twenty four kinds of quality (guṇa)

TSD - The definition of Quality examined.

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2.5 TS - Enumeration of the five kinds of Activity (Karma)

TSD - The definition of Activity.

2.6 TS - The two-fold division of Universals (sāmānya)

2.7 TS-Viśeṣa or Particularity.

2.8 TS-Inherence (Samavāya)

2.9 TS-Non-existence (Abhāva) and its varieties

2.10 Let us Sum up.

2.11 Questions

2.12 Key words.

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UNIT 2
TEXT, TRANSLATION AND EXPOSITORY NOTES

TS. Tarkasaṅgraha; TSD-Tarkasaṅgraha Dīpikā

2.0 OBJECTIVES

You are now introduced to the text Tarkasaṅgraha with its commentary Dīpikā. As mentioned earlier, the commentary is also by Annaṁbhaṭṭa. Herein, he has elaborated certain issues, which have not been treated at length in Tarkasaṅgraha. The first unit, I think has provided ample information about the author. The present unit is set out to treat of the seven categories by focussing on some related issues. In the first place, the author has chosen to discuss the basic but important aspect of establishing the causal relation between the performance of benediction and the successful completion of the text. You ought to be very alert while reading this unit as it is sure to bestow a proper grounding in the understanding of the whole text. We shall now begin the text with benedictory verse.

2.1 Benedictory verse (TS) (maṅgalācaraṇa)

TS निधाय हृदि विश्वेशं विधाय गुरुवन्दनम् ।
बालानां सुखबोधाय क्रियते तर्कसंग्रहः।।

Translation: Having meditated upon the Lord of the Universe and having paid salutations to my teacher I compose this text - Tarkasaṅgraha [Primer of Indian Logic] with a view to facilitate easy understanding for the beginners.

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TSD विश्वेश्वरं साम्बमूर्त्तिं प्रणिपत्य गिरां गुरुम् ।
टीकां शिशुहितां कुर्वे तर्कसंग्रहदीपिकाम् ।।

Translation : Offering obeisance to the Lord of the universe who manifests along with the Mother (Sāmba), and who is the instructor (initial) of all Vidyā-s, I compose this gloss by name Tarkasaṅgraha Dīpikā for the benefit of those who desire to get at a clear understanding of the principles of nyāya.

TSD चिकीर्षितस्य ग्रन्थस्य निर्विघ्नपरिसमाप्त्यर्थं शिष्टाचारानुमित-श्रुतिबोधितकर्तव्यताकमिष्टदेवतानमस्कारात्मकं मङ्गलं शिष्यशिक्षार्थं निबध्नंश्चिकीर्षितं ग्रन्थादौ प्रतिजानीते - निधायेति।

The author substantiates the necessity of a benedictory verse in the text. In the first place mangala or benediction is for the purpose of obtaining unimpeded (nirvighna) completion (parisamāpti) of the text that is desired to be composed. Of what nature is this maṅgala ? It is said that maṅgala that is performed is in the form of obeisance to one's chosen deity (iṣṭadevatā). This act of offering obeisance is in accordance with the duty enjoined in the śruti; and it is inferred from the practice of authoritative persons (siṣṭa). To the question, why it has been incorporated in the text, the expression śiṣyaśikṣārtham provides the answer. It is to instruct the disciples that they should also begin their compositions (if any) with a devout homage to God and teacher, it has been incorporated in the beginning of the text.

TSD. 2.1 On the efficacy of maṅgala to generate samāpti.

ननु मङ्गलस्य समाप्तिसाधनत्वं नास्ति । मङ्गले कृतेऽपि कादम्बर्यादौ समाप्त्यदर्शनात् मङ्गलाभावेऽपि किरणावल्यादौ समाप्तिदर्शनादन्वयव्यतिरेकव्यभिचारादिति चेन्न । कादम्बर्यादौ

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विघ्नबाहुल्यात्समाप्त्यभावः । किरणावल्यादौ तु ग्रन्थाद्बहिरेव मङ्गलं कृतमतो न व्यभिचारः।।

The cause-effect relation between maṅgala and samāpti may be objected on the following ground.

Maṅgala cannot be treated as the cause of completion of the text (samāpti). For, despite its performance in works like the Kādambari etc., completion is not found; while even without such maṅgala in works like Kiraṇāvalī etc., completion is noticed. There is thus lack of correspondence (vyabhicāra) in regard to agreement in presence (anvaya) and agreement in absence (vyatireka). It is replied thus: in works like the Kādambari etc., the non-completion is due to abundance of impediments (vighnabāhulya); in Kiraṇavalī etc., maṅgala has been performed externally (although it is not incorporated or specified in the text). Thus there is no lack of correspondence in regard to agreement in presence and agreement in absence.

NOTES:

1. The causal relation between two factors (say) A and B of which the former is a cause and the latter is an effect is ascertained by the method of agreement in presence (anvayasahacāra) and the method of agreement in absence (vyatirekasahacāra). The former is expressed as "if A exists then B would exist". In the present case if "A" standing for the cause exists then "B" representing the effect must also exist. Vyatirekasahacāra may be expressed as "if A does not exist, then B would not exist." That is, in the absence of the cause, there will be the absence of the effect. According to the objection, no causal relation can be

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claimed to exist between the performance of maṅgala and the completion of any projected task for the reason that there is no uniform or regular correlation, positive and negative between the two. There are cases where there is no performance of maṅgala and yet there is successful completion; and there are cases where non-performance of maṅgala has been followed by successful completion. The former is called anvayavyabhicāra, and the latter, Vyatirekavyabhicāra. Annaṁbhaṭṭa cites the case of Kādambarī which is incomplete in spite of the fact that maṅgala is performed. Herein the effect is not produced even though the so-called cause exists and thus there is anvayavyabhicāra. If the effect is produced even in the absence of a cause then there is Vyatirekavyabhicāra. In the case of texts like the Kiraṇāvalī completion is noticed in the absence of the so-called cause, viz., maṅgala. Thus the knowledge of anvayavyabhicāra and vyatirekavyabhicāra counteract the rise of the knowledge of anvayasahacāra and vyatirekasahacāra. As a result, the causal relation between maṅgala and samāpti cannot be established.

2. The term "external" here stands for the maṅgala performed in the previous birth. Since the Nyāya school believes in the existence of an eternal self, the maṅgala performed in the previous birth remains in the form of latent impression (saṁskāra) in the self and gives rise to the completion of the text in this birth through the removal of impediments.

TSD ननु मङ्गलस्य कर्तव्यत्वे किं प्रमाणमिति चेन्न, शिष्टाचारानु - मितश्रुतेरेव प्रमाणत्वात् । तथाहि, मङ्गलं वेदबोधितकर्तव्यताकम्

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अलौकिकाविगीतशिष्टाचारविषयत्वात् दर्शादिवत् । भोजनादौ व्यभिचार-वारणायालौकिकेति । रात्रिश्राद्धादौ व्यभिचारवारणाया-विगीतेति । शिष्टपदं स्पष्टार्थम्, 'न कुर्यान्निष्फलं कर्मेति जलता-डनादेरपि निषिद्धत्वात्।

OBJECTION: There is no proof (pramāṇa) as regards the performance of maṅgala.

REPLY: No; the proof lies in the orthodox dictum which is to be inferred from the practice of 'authoritative' persons; And the dictum is "He who desires successful completion of a text shall perform the act of maṅgala' (samāptikāmaḥmaṅgalamācareta). To be explicit: The performance of maṅgala is enjoined in the Veda; for it has always been the object (viṣaya) of extra-empirical (alaukika) and unprohibited (avigīta) practice of authoritative persons; as for instance, the sacrifice performed on the day of the new moon (darśa) and so on. The term "extra-empirical" which occurs in the ground of inference (hetu) serves to rule out the defect of inconstancy (vyabhicāra) relating to the case of eating etc, the expression avigīta is significant by removing inconstancy relating to the case of śrāddha at night. The term śiṣṭa is for the purpose of clarification (spaṣṭhārtham); for, splashing of water (jalatāḍana) is already prohibited according to the dictum "Do not engage in an useless act'.

TSD **तर्कसंग्रह इति**। तर्क्यन्ते प्रतिपाद्यन्त इति तर्का द्रव्यादि सप्तपदार्थाः तेषां संग्रहः संक्षेपेण स्वरूपकथनं क्रियत इत्यर्थः । कस्मै प्रयोजनायेत्यत आह-**सुखबोधायेति**। सुखेनानायासेन बोधः पदार्थज्ञानं तस्मा इत्यर्थः।। ननु बहुषु तर्कग्रन्थेषु सत्सु किमर्थमपूर्वग्रन्थः क्रियत इत्यत आह - **बालानामिति**। तेषामतिविस्तृतत्वाद्बालानां बोधो न भवतीत्यर्थः। ग्रहणधारणपटुर्बालः, न तु स्तनन्धयः । किं कृत्वा

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क्रियत इत्यत आह - **निधायेति।** विश्वेशं जगन्नियन्तारं शिवं हृदि निधाय नितरां स्थापयित्वा सर्वदा तद्ध्यानपरो भूत्वेत्यर्थः । गुरूणां विद्यागुरूणां वन्दनं नमस्कारं विधाय कृत्वेत्यर्थः।।

Objects that are argued about (tarkyante) and elucidated (pratipādyante) are tarka's, viz. the seven categories (padārtha) beginning with Substance (dravya). Saṇgraha means the brief account of their essential nature (svarūpa). To the question as to what is the purpose that is served by this composition, the author says 'to facilitate easy. understanding (sukhabodhāya). In other words it is for the comprehension (bodha) of the categories in an effortless manner.

Question :- When there are many texts on "tarka" with what end in view this present work is composed ?

Answer : Those texts are elaborate in nature. And those who are bālas could not grasp the essentials of Nyāya from them. [who again are referred to as bāla-s ?] [The authors says] A bāla is one who has the ability to comprehend (grahaṇa) and retain (dhāraṇa) and who is not a mere suckling (stanandhaya). To the question as to what precedes the composition of the text, the author states 'Having paid.....etc'., (nidhāya) etc., nidhāya literally means enshrining in the heart or placing absolutely (nitarām sthāpayitvā) the Lord of the Universe (viśveśa), who is the controller of the world in the heart, i.e. by deep and incessant meditation on Him. Obeisance to the guru = Obeisance to the preceptors. Having offered = having done.

2.2 TS Enumeration of the Seven Categories

द्रव्यगुणकर्मसामान्यविशेषसमवायाभावाः सप्त पदार्थाः।।

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Substance, Quality, Activity, Generality or Universal Particularity, Inherence and Non-existence are the seven categories.

Significance of the term "Seven" in TS.

TSD पदार्थान्विभजते - द्रव्येति। पदस्यार्थः पदार्थ इति व्युत्पत्त्याभिधेयत्वं पदार्थसामान्यलक्षणम् । नन्वत्र विभागादेव सप्तत्वे सिद्धे सप्तग्रहणं व्यर्थमिति चेन्, न । आधिकसंरव्या व्यवच्छेदार्थत्वात् । ननु अतिरिक्तः पदार्थः प्रमितो न वा। नाद्यः प्रमितस्य निषेधायोगात्। नान्त्यः प्रतियोगिप्रमितिं विना निषेधानुपपत्तेरिति चेत्। न। पदार्थत्वं द्रव्यादिसप्तान्यतमत्वव्याप्यमिति व्यवच्छेदार्थत्वात्।। ननु सप्तान्यतमत्वं सप्तभिन्नर्भिन्नत्वमिति वक्तव्यम्। एवं च सप्तभिन्नस्या-प्रसिद्धत्वात्सप्तान्यतमत्वं कथमिति चेन्न द्रव्यादिसप्तान्यतमत्वं द्रव्यादिभेदसप्तकाभाववत्वमित्युक्तत्वात्। एवमग्रेऽपि द्रष्टव्यम्।।

The author classifies the categories in the passage "Substance," etc. Literally what is signified by a pada is a padārtha; and it is the general definition (sāmānyalakṣaṇa) of a padārtha.

[An Objection:1] When by the very classification is obtained the fact of [the categories] being seven what purpose does the term "seven" serve here ?

[Reply:] [The insertion of the term "Seven"] is for the purpose of precluding an additional category.

[An objection (ii)] Is the additional padārtha (that is sought to be precluded validly known (pramita) or not? It cannot be former, for what is validly known cannot be negated. The second alternative too is not possible; for, negation always presupposes the valid knowledge of what is negated (pratiyogipramiti).

Notes: What is negated is called pratiyogī, yasyābhāvah saḥ pratiyogi.

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Reply: It is to affirm that the state of being a padārtha (padārthatva) is the vyāpya to the state of being one among the seven entities starting with substance (dravyādisaptānyatamatvavyāpyam). [An objection (iii)] "to be one among the seven" is to be different from what is other than the seven (saptabhinnabhinnatvam). This being so, since 'what is other than the seven' itself is not established, how can there be anything like 'to be one among the seven'?

[Reply:] The phrase 'to be one among the seven beginning with Substance' is equivalent to 'having the absence of the seven differences like 'difference form Substance etc.," Exactly similar consideration applies to other cases also.

Notes : 1. dravyādibhedasaptakābhāvavatvam: Of the seven categories beginning with substance (dravya) and ending with non-existence (abhāva) each category would be different (bhinna) from the remaining six categories. In other words each category (padārtha) would possess the difference of the remaining six categories only but not of the seven categories. That is, while substances would possess the difference from qualities etc. they would not have the difference among themselves. Thus the categories are seven in number, so difference also would be seven. But there cannot be any substratum where difference of all the seven categories could be postulated. This means that each and every category, would possess difference from six categories and not from seven categories (bhedasaptaka.) Thus they are possessed of the absence of difference from seven categories (bhedasaptakābhāva). This is the meaning of saptabhinnabhinnatva in the text.

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2.3 TS Enumeration of the nine kinds of Substance (dravya)

तत्र द्रव्याणि पृथिव्यप्तेजोवाय्वाकाशकालदिगात्ममनांसि नवैव।।

Of them (the seven categories) the substances are only nine, viz. earth, water, fire, air, ether, time, space, soul or self and mind.

TSD द्रव्यं विभजते-तत्रेति। तत्र द्रव्यादिमध्ये द्रव्याणि नवैवेत्यन्वयः। कानि तानीत्यत आह - **पृथिवीत्यादि।**

The author subdivides Substance, in [the words]: "Of these, etc." Of these means" "of the padārthas beginning with Substance. In the TS the syntactical relation is between [the phrase] Substances and [the phrase] only nine". To the question as to what are the substances, the TS says Earth, etc.

(i) Discussion of "darkness" as a distinct substance.

ननु तमसो दशमद्रव्यस्य विद्यमानत्वात्कथं नवैव द्रव्याणि । तथाहि नीलं तमश्चलतीत्यबाधितप्रतीतिबलान्नीलरूपाधारतया क्रियाधारतया च द्रव्यत्वं तावत्सिद्धम् । तत्र तमसो नाकाशादिपञ्चकेऽन्तर्भावो रूपवत्वात्। अत एव न वायौ स्पर्शाभावात्सदागतिमत्त्वाभावाच्च। नापि तेजसि भास्वररूपाभावादुष्णस्पर्शाभावाच्च। नापि जले शीतस्पर्शाभावान्नील-रूपाश्रयत्वाच्च। नापि पृथिव्यां गन्धवत्वाभावात्स्पर्शरहितत्वाच्च। तस्मात्तमो दशमद्रव्यमिति चेन्न । तमसस्तेजोऽभावरूपत्वात् । तथाहि - तमो हि न रूपवद्द्रव्यमालोकासहकृतचक्षुर्ग्राह्यत्वादालोकाभाववत्। रूपिद्रव्यचाक्षुषप्र-मायामालोकस्य कारणत्वात् । तस्मात्प्रौढप्रकाशकतेजःसामान्याभावस्तमः। तत्र नीलं तमश्चलतीति प्रत्ययो भ्रमः। अतो नव द्रव्याणीति सिद्धम्।।

[An objection:] Since there is the existence of the tenth substance 'darkness' (tamas) how could it be said that 'substances are only nine'? To be explicit : on the strength of the unsublated experience (abādhitapratīti) of the form 'the black darkness is moving', darkness is known to be a

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substance by being the substratum of black colour and also of activity of moving. This being granted since 'darkness' has colour, it cannot be included under the five substances beginning with ākāśa. For this very reason it cannot come under air; also because it has not the quality of touch and has no constant motion (sadāgatimatva). Again it cannot be included under tejas owing to the absence [in it] of a brilliant white colour and hot touch; it could not be brought under water, due to the absence [in it] of cool touch and possession of black colour. [It is not included] under Earth again, because of its not possessing odour and devoid of touch. Therefore, darkness is a tenth substance.

[The reply is:] Darkness is of the nature of absence of light. To be explicit: darkness is not a coloured substance; for it is apprehended without the aid of light like the absence of light and also for the reason that light is a condition for the visual perception of a coloured substance. Therefore, darkness is the absence in general of light that is capable of revealing a finite or a large (prauḍha) object (prauḍha-prakāśaka-tejaḥsāmānyābhāvaḥ). 'The experience like, the black darkness is moving' is erroneous. Thus it is established that substances are nine.

(ii) Defects of Definition.

TSD द्रव्यत्वजातिमत्त्वं गुणवत्त्वं वा द्रव्यसामान्यलक्षणम् ।।
लक्ष्यैकदेशावृत्तित्वमव्याप्तिः यथा गोः कपिलत्वम् ।
अलक्ष्यवृत्तित्वमतिव्याप्तिः यथा गोः शृङ्गित्वम् ।
लक्ष्यमात्रावर्तनमसंभवः यथा गोरेकशफत्वम् ।

The property of having the Universal-substances (draryatvajātī) or the property of having a quality (guṇa) is the defining attribute (lakṣaṇa) of a substance in general.

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The non-presence [avṛttitva] [of a suggested attribute] in a portion (ekades'a) of the objects to be defined (lakṣya) is known as avyāpti (partial inapplicability); e.g. the tawny or brown colour [as a defining attribute] of "cow". The presence [of a suggested attribute not only in objects intended to be defined but those which are not intended to be defined (alakṣya)is called ativyāpti (overapplicalility). e.g. 'having horns' [as a defining attribute] of cow. The non-presence [of a suggested attribute] without any exception in 'any of the objects to be defined is termed asaṁbhava (total inapplicability); e.g. 'having uncloven hoof' [as a defining attribute] of cow.

Notes: The understanding of the definition of a defining attribute necessitates the knowledge of the three above mentioned defects. Since none of the above three attributes could serve as definition of a cow (say) in view of the fact that they are associated with one defect or the other, the Nyāya school prescribes as a necessary condition that a definition in order to serve its purpose should be devoid of the three above mentioned defects, viz. ativyāpti, avyāpti and asaṁbhava.

(iii) On the definition of a defining attribute (lakṣaṇa)

TSD एतद्दूषणत्रयरहितो धर्मो लक्षणम्। स एवासाधारणधर्म इत्युच्यते। लक्ष्यतावच्छेदकसमनियतत्वमसाधारणत्वम् । व्यावर्तकस्यैव लक्षणत्वे व्यावृत्तावभिधेयत्वादौ चातिव्याप्तिवारणाय तद्भिन्नत्वं धर्मविशेषणं देयम्। व्यवहारस्यापि लक्षणप्रयोजनत्वे तु न देयम्। व्यावृत्तेरपि व्यवहारसाधनत्वात्।।

The attribute that is free from these defects, [viz. partial inapplicability, over applicability and total inapplicability] is the defining attribute, as for e.g. the property of having a

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dewlap (sāsnā) is the definition of cow. It is this [defining attribute] that is described as the unique property *(asādhāraṇadharma)*. Uniqueness *(asādhāraṇya)* consists in being co-extensive *(samaniyata)* with the conditioning or determining attribute of the objects to be defined. *(lakṣyatāvacchedaka)* [This unique property is also termed vyāvartaka as it serves as a ground to infer the difference of other objects *(itarabheda)*]. If the differentiating entity *(vyāvartaka)* alone were to constitute the defining attribute *(lakṣaṇa)*, then to avoid over applicability *(ativyāpti)* of the definition of "Definition" in relation to vyāvṛtti (difference from what is different from it (itarabheda)) and nameability (abhidheyatva) etc., [in the definition of Definition] the unique property (asādhāraṇatva) has to be qualified by the adjective (viśeṣaṇa) 'being other than these' (*tadbhinnatva*). If, however, *vyavahāra* or verbal usage is admitted to result from the defining feature then [tadbhinnatva] need not be given in the definition. It is because vyāvṛtti or *itarabheda* also is the cause of verbal usage.

Notes: Annaṁbhaṭṭa records two views with regard to the purpose of a defining attribute. According to one view, the function of a "defining attribute" is only "to differentiate" what is to be defined from what is not intended to be defined; according to the other view, the function is not merely to differentiate but also to facilitate verbal usage (vyavahāra or śabdaprayoga). Now, according to Annaṁbhaṭṭa, if the defining attribute has the sole function of differentiation (vyāvartana), then to define it as 'co-extensive with the specific feature of what is to be defined' (*lakṣyatāvacchedakasamaniyata*) alone is not enough. For, according to this view, 'anything that differentiates

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(vyāvartaka) would be entitled to be termed a "defining attribute"; but then things that are not regarded as 'defining 'attribute' would also fall under the purview of the definition in question which results in ativyāpti. Vyāvṛtti means itarabheda. In the context of defining cow it is gavetarabheda (difference from a cow). It coexists with *gotva*, the lakṣyatāvacchedaka in cows. Thus *gavetarabheda* or vyāvṛtti becomes an asādhāraṇadharma. Similarly, in the case of attributes like nameability (*abhidheyatva*) and knowability (*prameyatva*), which by being existing in all the objects along with the defining attribute become co-extensive with the specific feature of what is to be defined. Accordingly they are also entitled to be referred to as the defining attribute. However, they cannot be so called for the simple reason that they cannot serve to differentiate, which is the function of a defining attribute is to be prefixed by the phrases vyāvṛttibhinnatva and *abhidheyatvabhinnatva.*

In the other view of the function of a 'defining attribute', there is no such ativyāpti and, therefore, there is no need for the qualifying clause other than vyāvṛtti etc. But this view holds not merely 'differentiation' but also vyavahāra or verbal usage as the function of a defining attribute. For, anything that serves to differentiate or to facilitate verbal usage, would according to this view be termed a defining attribute. In order to have the verbal usage of the form 'This is cow', vyāvṛtti' or itarabheda is also useful by giving rise to the knowledge of difference of other animals in cow. That is why, Annaṁbhaṭṭa states vyāvṛtterapi vyāvahārasādhanatvāt. In that case Vyāvṛtti also is included under the definition and the qualifying clause given in the earlier view becomes unnecessary.

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(iv) The Definition of Substance examined

TSD ननु गुणवत्वं न द्रव्यसामान्यलक्षणम् । आद्यक्षणे उत्पन्नविनष्टद्रव्ये चाव्याप्तेरिति चेन्न । गुणसमानाधिकरणसत्ताभिन्नजातिमत्त्वस्य विवक्षितत्वात् ।। नन्वेवमप्येकं रूपं रसात्पृथगिति व्यवहाराद्रूपादावति-व्याप्तिरिति चेन्न । एकार्थसमवायादेव तादृशव्यवहारोपपत्तौ गुणे गुणानङ्गीकरणात् ।।

(i) An objection: the property of having a quality (guṇavattvam) cannot be the defining attribute of 'Substance' in general; for there is partial inapplicability (avyāpti) [of this definition] in the case of a substance during the first moment of its origination and also to a substance which perishes immediately after it is originated. [Reply]: This objection cannot hold good; for, having a Universal which is other than the Universal sattā and which is co-present (samānādhikaraṇa) with the quality' is what is intended by the phrase 'the property of having a quality'. [ī] An Objection: even after amending the definition in the above manner, it is overapplicable in the case of colour etc. It is because there is the usage like 'one colour' (ekam rūpam) is different from taste' (rasāt pṛthak).

Reply: (This objection is not admissible). Since this usage points to the presence of the quality, separateness (pṛthaktva) in the quality. colour only through the relation of co-inherence (ekārthasamavāya) there is no unintelligibility. The [Nyāya-Vaiśeṣika school] does not admit the existence of one quality in another quality through the relation of inherence (samavāya).

Notes:

(1) Annaṁbhaṭṭa has used the phrase 'guṇavattva' in a special sense and not in its usual sense. A substance at the

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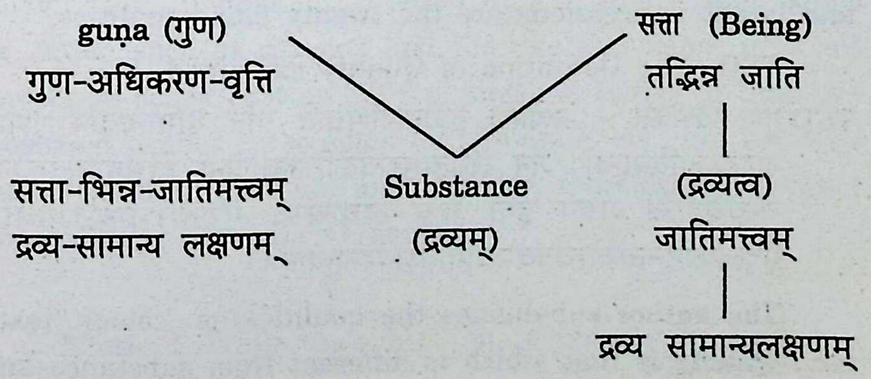
moment of its emergence and the one which perishes the moment after it is originated may not have in it any guṇa or quality or even activity. [In order to view substance as the inherent cause of qualities and actions that which originate in it through the relation of inherence it is necessary for the Nyāyavaiśeṣika to admit that it remains without any quality or activity for a moment] but it does have the universal, substance-ness (*dravyatva*). This universal is present in every substance where a quality is present.

In other words, it has the same location as a quality. Accordingly, though it is definitely other than quality, it is being substituted for quality. It may be noted that the universal, sattā is also present in a substance along with quality. Substanceness is not then the only universal which is co-located with quality. Therefore, Annaṁbhaṭṭa takes care to preclude sattā from being falling under the purview of definition. Thus, to specify only the universal, substanceness as one co-existing with quality, in the substratum viz., substance, Annaṁbhaṭṭa inserts the qualifying phrase 'other than sattā.' (sattābhinna). Thus, according to the amended definition guṇavattva stands for guṇāsāmanādhikaraṇa sattābhinnajātimattva. This may be represented as follows.



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2. Qualities inhere only in substances and not elsewhere. But the usage 'colour is other than taste' seems to refer to the presence of one quality-pṛthaktva in another. Hence the definition of substance as guṇavattva seems to be over applicable in the case of quality. It may be added here that these usages can be accounted for even without admitting the inherence of a quality in a quality. They can be made intelligible with the help of the notion of co-inherence (ekārtha samavāya) or co-location (sāmānādhikaraṇya). To explain: co-inherence means the inherence of two or more entities in some other entity. In the present case, the qualities of colour, taste and separateness all exist in the same substratum, viz. fruit. through the relation of inherence.

2.4 Enumeration of the twenty-four kinds of Quality

TS रूपरसगन्धस्पर्शसंरव्यापरिमाणपृथक्त्वसंयोगविभागपरत्वापरत्व गुरुत्वद्रवत्वस्नेहशब्दबुद्धि सुखदुःखेच्छेाद्वेषप्रयत्नधर्माधर्मसंस्काराश्चतुर्विंशतिगुणाः ।।

Colour, taste, odour, touch, number, magnitude, otherness or separateness conjunction, disjunction, remoteness, proximity, heaviness, fluidity, viscosity, sound, cognition, happiness, misery, desire, aversion, volition, merit, demerit, and latent impressions are the twenty four qualities.

TSD- The Definition of Quality examined

TSD गुणं विभजते - **रूपेति**। द्रव्यकर्मभिन्नत्वे सति सामान्यवान् गुणः। गुणत्वजातिमान्वा। ननु लघुत्वमृदुत्वकठिनत्वादीनां विद्यमानत्वात्कथं चतुर्विंशति गुणा इति चेन्न लघुत्वस्य गुरुत्वाभावरूपत्वात् मृदुत्वकठिनत्वयोरवयवसंयोगविशेषरूपत्वात्।।

The author sub-divides the qualities as 'colour, taste etc., Quality is that which is different from substance and

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action and is endowed with a universal; or [Quality is] that which has the Universal Quality-ness (guṇatva).

It may be objected that the qualities cannot be twenty-four in number as there are qualities like levity (laghutva). softness (mṛdutva) and hardness (kaṭhinatva etc. It is replied that levity is of the nature of the absence of heaviness (while) softness and hardness are nothing but varieties of 'conjunction of parts' (avayavasaṁyoga).

2.5 Enumeration of the five kinds of Activity (karma)

TS उत्क्षेपणापक्षेपणाकुञ्चनप्रसारणगमनानि पञ्च कर्माणि ।।

Upward movement, downward movement, contraction, expansion and movement are the five varieties of action.

The Definition of Activity

TSD कर्म विभजते - उत्क्षेपणेति । संयोगभिन्नत्वे सति संयोगासमवायिकारणं कर्म । कर्मत्वजातिमद्वा । ननु भ्रमणादेरप्यतिरिक्तस्य कर्मणः सत्त्वात् पञ्चेत्यनुपपन्नमिति चेन्न । भ्रमणादीनामपि गमनेऽन्तर्भावान्न पञ्चविधत्वविरोधः ।

The author divides 'Action' in [the statement] upward movement etc. Action is that which is different from conjunction and is the non-inherent cause of conjunction. Or else, action is that which is endowed with the universal 'action-ness'. It might be objected that there are other kinds of action such as rotation and the like and hence it is not proper to speak of it as [of] five kinds. It is replied that this objection cannot be accepted for, 'rotation' etc., are included under motion (gamana) and there is, therefore, no conflict in asserting the number as five.

Notes: 1. While the schools of Indian philosophy admit

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two kinds of causes, namely, material cause (upādāna kāraṇa) and efficient cause (nimitta kāraṇa) for bringing into existence any effect, the NyāyaVaiśeṣikas admit three kinds of causes, viz., inherent cause (samavāyi kāraṇa) non-inherent cause (a-samāvayikāraṇa) and efficient cause (nimittakāraṇa). Of these a substance alone would serve as an inherent cause. A quality or activity would serve as non-inherent cause. These types of causes would be explained in detail later. Now it is necessary to understand that activity becomes a non-inherent cause of the quality, conjunction. [See for details section on Three kinds of causes]

2.6 The Twofold division of Universals (sāmānya)

TS परमपरं चेति द्विविधं सामान्यम् ।

The more pervasive (para) and the less-pervasive (apara) are the two kinds of Universal.

TSD सामान्यं विभजते - परमिति। परमधिकदेशवृत्ति।
अपरं न्यूनदेशवृत्ति। सामान्यादिचतुष्टये जातिर्नास्ति।

The author sub divides 'Universal" in [the statement] 'the more pervasive....etc. The more pervasive is that which occupies a number of places. The less pervasive exists (relatively) in a few places. There is no jāti (universal) in sāmānya etc.

Notes : 1) Sāmānya is otherwise called jāti. It is confined to the first three categories, viz., *dravya*, *guṇa* and *karma*. The jāti that exists collectively in all these three is known as parā jāti and such a one is sattā or being. When compared with this satta, the jāti that is severally present

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in dravya, guṇa and karma, viz. dravyatva, guṇatva and karmatva are less pervasive and hence called apara. But these three in relation to the jāti present in their different kinds such as earth (pṛthivi) etc., colour (rūpa) etc., and upward movement (utkṣepaṇa) etc. become parā jāti. Hence dravyatva, etc. are both parā and aparā.

Although the definition of sāmānya occurs at the end of the text it is better to know about it at this stage as it helps us to understand many issues. Sāmānya is eternal, one only and is related through inherence in many individuals.

2.7 Viśeṣa or Particularity

TS नित्यद्रव्यवृत्तयो विशेषास्त्वनन्ता एव ।

Viśeṣa or particularity (which makes distinction in the ultimate reals) exists in the eternal substances and are infinite (in number)

TSD विशेषं विभजते - नित्येति ।

पृथिव्यादिचतुष्टयस्य परमाणव आकाशादिपञ्चकं च नित्यद्रव्याणि।।

The author divides viśeṣa in the statement particularity exists in ... etc. The atoms or [the ultimate real] of the four [substances] beginning with earth and the five substances beginning with ether, etc. are eternal substances.

Note : Viśeṣa is admitted in each and every eternal substance to differentiate them. It is because they are alike in nature. It exists in the eternal through inherence.

2. Inherence (Samavāya)

TS समवायस्त्वेक एव।

Inherence (samavāya) is however, one in number.

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TSD समवायस्य भेदो नास्तीत्याह - **समवायस्त्विति।**

There is no (numerical or qualitative) distinction as regards inherence. It is because of this that the author says inherence, is however....... etc.

Notes : TS does not give here any definition of Inherence as a category. It occurs at the end of the text. It is defined as an eternal relation and is admitted to exist between five different pairs as (1) the relation that a whole (avayavin) of parts (avayavas) bears to the parts, (2) the relation that a quality (guṇa) bears to the substance (dravya or guṇin) of which it is a quality, (3) the relation that an action (kriyā or karma) bears to the substance of which it is an attribute (4) the relation that a universal (sāmānya) bears to the particular (vyakti) in which it abides and (5) the relation that particularity (viśeṣa) bears to the eternal substance (nitya-dravya) in which it abides. In the course of reading this text you will come across each of these five situations.

2.9 TS - Non-existence (abhāva) and its varieties

अभावश्चतुर्विधः । प्रागभावः प्रध्वंसाभावोऽत्यन्तभावोऽन्योन्याभावश्चेति ।।

Non - existence is of four kinds as (1) prior non - existence (prāgabhāva), (2) posterior non - existence or destruction (pradhvaṁsābhāva), (3) absolute non - existence (atyantābhāva) and, mutual non-existence (anyonyābhāva).

TSD अभावं विभजते - **अभावेति**

The author subdivides negation or non - existence in [the statement] Non - existence is .... etc.

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Notes : The author has preferred to mention these names to define them. Later he defines these types of abhāva.

In the TS the author is concerned with the enumeration (uddeśa) of the seven padārthas and their divisions (vibhāga) as recognised in the Vaiśeṣika school. In the TSD, his chief objective is to elucidate the text TS by providing the definitions (lakṣaṇa) of the padārthas and then examining them. Hereafter the text will deal mainly with definitions and examination of the padārthas.

2.10 LET US SUM UP

It redounds to the credit of Annaṁbhaṭṭa to have reduced the list of Gautama's sixteen padārthas which one should study in order to master the details of the Nyāya dialectics, to a sound metaphysical classification of all nameable or knowable things of seven. Following the Nyāya method of exposition, this unit has provided enumeration accompanied by vibhāga or division of the categories. The Nyāya view of definitions and functions were also discussed. Where the definitions prove to be defective, the Naiyāyika amends the definitions also.

2.11 QUESTIONS

1. What is the purpose of a benediction? Why is a benedictory verse incorporated in the beginning of a text?
2. What is meant by anvayasahacāra and vyatireka sahacāra?
3. Define anvayavyabhicāra and vyatirekavyabhicāra.

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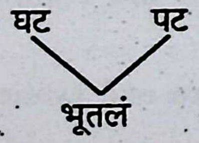
4. Who is a bāla?
5. What is the general definition of a padārtha?
6. What is the significance of the term 'sapta' in the vibhāgavākya (classification)
7 . How and why 'darkness' is not treated as a distinct substance.
8. What are the defects of a definition ? Give examples.
9. What is the definition of a definition Discuss.
10. How is a substance defined? How is it amended?
11. How is sāmānya divided ? What is it otherwise known?
12. What are the types of abhāva?

2.12. KEY WORDS

1. anvaya sahaçāra and vyatireka sahacāra. 2. anvaya vyabhicāra and vyatirekavyabhicāra. 3. alaukika. 4. avigīta. 5. saptānyatamatva and saptabhinnabhinnatva. 6. atiyvāpti. 7. avyāpti. 8. asaṁbhava 9. asādhāraṇa dharma. 10. lakṣyatāvacchedaka samaniyata. [The factor that conditions the lakṣyata aspect of an object is called lak/syatāvacchedaka.] 11. Vyāvṛtti. 12. Vyāvartaka. 13. samānādhikaraṇa [Two objects are said to be samānādhikaraṇa or said to have sāmānādhikaraṇya if they co-exist in the same substratum. For example



Here घटपटयोः सामानाधिकरण्यं वर्तते ।

See Section 2.3. iv. for another example.

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UNIT-III
DEFINITION, DIVISION AND EXAMINATION OF THE NINE SUBSTANCES

STRUCTURE

3.0 Objectives

3.1 TS The Definition of Earth (Pṛthivī) and its triple division.

TSD - (a) Examination of the definition

(b) The problem of "mixed smell" (citragandha)

(c) The concept of Body (śarira)

(d) The concept of Sense - organ (indriya)

3.2 TS The Definition of water (ap) and its triple division.

TSD The examination of the definition.

3.3 TS The definition of Tejas and its triple division

TSD The problem of gold as Tejas

3.4 TS - The definition of air and its triple division

TSD - (a) The concept of vital air

(b) In air a perceptible entity ?

(c) The creation and the dissolution of the Universe

(d) The argument for the postulation of atoms (paramāṇu)

3.5 TS - The definition of Ākāśa

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3.6 TS - The definition of Time (kāla)

3.7 TS - The definition of Space (dik)

3.8 TS - The definition of kinds of Soul (ātman)

TSD - (a) The arguments for the existence of God.

(b) The argument for the existence of Soul as distinct from body etc.

3.9 TS - The definition of Manas.

TSD - The argument for the atomic character of Manas.

3.10 Let us Sum up.

3.11 Self - Assessment Questions

3.12 Key words.

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UNIT-III
DEFINITION, DIVISION AND EXAMINATION OF THE NINE SUBSTANCES

3.0 OBJECTIVES

In the previous unit you were introduced to the seven categories and their subdivisions merely by names. This unit intends to deal with the first of the seven categories, viz., substances which are nine in number. The definition of substances, their subdivisions are dealt with in greater detail here.

3.1 The definition of earth (pṛthivī) and its triple division

TS - तत्र गन्धवती पृथिवी । सा द्विविधा। नित्यानित्या च। नित्या परमाणुरूपा । अनित्या कार्यरूपा । पुनस्त्रिविधा। शरीरेन्द्रियविषयभेदात्। शरीरमस्मदादीनाम् । इन्द्रियं गन्धग्राहकं घ्राणंम् । तच्च नासाग्रवर्त्ति। विषयो मृत्पाषाणादिः ।

Of the [nine substances] earth is endowed with odour. It is of two kinds, eternal and non-eternal. The eternal (earth) is of the form of atom; the non-eternal is of the nature of effect (kārya). It is again of three varieties as body (śarīra) sense organ (*indriya*) and object (viṣaya). [Earth as] body is ours and of others; [Earth as] sense-organ is the cogniser of odour and is the olfactory sense; it is located at the tip of the nose; [Earth as] object comprises clay, stones and the like.

TSD (a) Examination of the definition.

(b) The problem of "mixed smell" (citragandha)

तत्रोद्देशादिक्रमानुसारात्पृथिव्या लक्षणमाह - **गन्धवतीति**। नाम्ना

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पदार्थसङ्कीर्तनमुद्देशः। उद्देशक्रमे च सर्वत्रेच्छैव नियामिका । ननु सुरभ्य-सुरभ्यवयवारब्धे द्रव्ये परस्परविरोधेन गन्धानुत्पादादव्याप्तिः । न च तत्र गन्धप्रतीत्यनुपपत्तिरिति वाच्यम् । अवयवगन्धस्यैव तत्र प्रतीतिसंभवेन चित्रगन्धानङ्गीकारात् । किञ्च उत्पन्नविनष्टघटादावव्याप्तिरिति चेन्न । गन्धसमानाधिकरण द्रव्यत्वव्याप्यजातिमत्त्वस्यैव विवक्षिततत्वात् । ननु जलादावपि, गन्धप्रतीतेरतिव्याप्तिरिति चेन्न । अन्वयव्यतिरेकाभ्यां पृथिवी गन्धस्यैव तत्र भानाङ्गीकारात् । ननु तथापि कालस्य सर्वाधारतया सर्वेषां लक्षणानां कालेऽतिव्याप्तिरिति चेन्न सर्वाधारताप्रयोजकसंबन्धभिन्नसंबन्धेन लक्षणस्याभिमतत्वात् ।।

Among [the substances] in the order of their enumeration, the author initially gives the definition of earth in [the words] 'endowed with smell'. (Enumeration (uddes'a) is the description of categories (padārthas) [which are reals] by [their] names. And regarding the order of enumeration it is the author's desire that is the only criterion.

An objection: in the case of a substance produced from [both] fragrant and non-fragrant components, where because of mutual inconsistency [among the components] no odour would be produced, there would arise the defect of partial inapplicability [avyāpti]of the definition of earth. It cannot be argued that in that case, perception of odour is rendered impossible. [The opponent, therefore, concludes that the Nyāya school should recognise a variegated colour (citragandha).] However, the Naiyāyikas do not admit it to be so. Further it is objected that in the case of a pot which gets destroyed soon after it is originated[1]. (there is no smell and hence) there is partial inapplicability of the definition of earth.

Reply: The above objection is answered by amplifying the definition 'gandhavati' as 'gandhasamānādhikaraṇa

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dravyatvavāyāpyajātimatvam'[2]. If it is objected that there is overapplicability (ativyāpti) of the definition of earth in water etc., as there is the perception of odour in them also, then it is answered that in those cases, it is only the odour of the earth (related to water etc.,) that is admitted to be known on the strength of agreement in presence (anvaya) and of agreement in absence (vyatireka). It may still be objected that as time is the substratal principle of everything (sarvādhāra), with reference to time there is over applicability (ativyāpti) of all definitions. The reply is that the definition is intended to apply to cases where the defining attribute exists through a relation other than the relation of sarvādhāratāprayojakasaṁbandha[3]

Notes:

1. This is as it should be; for while defining a substance, earlier we have made a reference to the axiom of Nyāya that all substances that are originated are without any quality or activity at the first moment of their creation. Here reference is made to pot which is destroyed even prior to acquiring qualities in the second moment. Such a one is known as utpannavinaṣṭaghaṭa.

2. Annaṁbhaṭṭa does not deny the force of this objection. But he counters by explaining that when he employs the phrase 'endowed with smell" as the definition of earth in his TS, he does not mean only this much. What he intends to mean by 'earth is endowed with smell' is 'earth is endowed with a Universal which is co-existing with odour and which is subordinate (vyāpya) to

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the Universal substanceness (dravyatva). Now, it is a fact that earthy substances have in them the Universal, earthness (pṛthivītva) It is also a fact that odour also exists in earthy substances. Thus earth-ness is a universal that co-exists with odour in earth. Again, it is a fact that the universal, earthness comes under or is subordinate (vyāpyajāti; please see notes under sāmānya) to the Universal substanceness. Thus the definition of earth given in TS is explained in TSD as 'what is endowed with the universal earthness that co-exists with odour'. It may also be understood that this definition covers the case of an earthen pot which gets destroyed immediately after it comes into existence. For, such a pot has in it the universal, earthness which is admittedly co-existing with odour in other earthy-substances.

3. All the entities eternal and non-eternal are supposed to exist directly in the Universal time (mahākāla) through the kālikaviśeṣaṇatā-saṁbandha or temporal qualification relation. Hence this relation is also called sarvādhāratāprayājakasaṁbandha.

c) The Concept of Body (Śarīra)

d) The Concept of sense -organ (indriya)

पृथिवीं विभजते - **सा द्विविधेति।** नित्यत्वं ध्वंसाप्रतियोगित्वम्। ध्वंसप्रतियोगित्वमनित्यत्वम् । प्रकारान्तरेण विभजते - **पुनरिति।** आत्मनो भोगायतनं शरीरम् । यदवच्छिन्नात्मनि भोगो जायते तद्भोगायतनम्। सुखदुःखान्यतरसाक्षात्कारो भोगः ।। शब्देतरोद्भूतविशेषगुणानाश्रयत्वे सति ज्ञानकारणमनःसंयोगाश्रयत्वमिन्द्रियत्वम् । शरीरेन्द्रियभिन्नो विषयः। एवं च गन्धवच्छरीरं पार्थिवशरीरम्। गन्धवदिन्द्रियम्, पार्थिवेन्द्रियम्, गन्धवान्

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विषयः पार्थिवविषय इति तत्तल्लक्षणं बोध्यम् । पार्थिवशरीरं दर्शयति - **शरीरमिति** । पार्थिवेन्द्रियं दर्शयति - **इन्द्रियमिति** । गन्धग्राहकमिति प्रयोजनकथनम् । घ्राणमिति संज्ञा । नासाग्रेत्याश्रयोक्तिः। एवमुत्तरत्र ज्ञेयम्। पार्थिवविषयं दर्शयति - **मृत्पाषाणादि इति।**

The author divides [earth] in the statement. It is of two kinds. Eternality (nityatva) consists in not being the counter-positive (pratiyogin) of destruction (dhvaṁsa). To be the counter-positive of destruction constitutes non-eternality (anityatva). The author divides [earth] in another way in the statement 'It is again of ... etc.' Body (śarīra) is the abode (āyatana) wherein the soul experiences bhoga. The abode which conditions the self wherein bhoga arises is referred to as bhogāyatana. Bhoga (again) means the immediate experience of either happiness or misery. The state of being a sense organ (indriyatva) consists in not being the substratum (anāśraya) of manifestspecial (udbhuta viśeṣaguṇa) quality different from śabda and be the substratum (āśraya) of the conjuction of mind that serves as the cause of knowledge. That which is different from body and sense organ is the object (viṣaya). Thus body belonging to earth is one which is possessed of odour. The sense organ belonging to earth is one which has odour. Objects having odour are characterised as earthy objects. The author of TS illustrates body (of earth) in the words 'The body.... etc. The author illustrates sense organ (in the words) 'The sense etc. The phrase 'that which comprehends odour' refers to the function (of the sense organ). The phrase (TS) olfactory sense (ghrāṇa) is the appellation for the sense organ. The (TS) phrase 'located at the tip of the nose' is the description of the location (āśraya) of the sense organ. Subsequent statements (in the text) are to be

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understood in the same manner. The author of (TS) illustrates 'earthy object in the words 'clay stone etc.,'

3.2 (TS) The definition of Water (ap) and its triple division

TS शीतस्पर्शवत्य आपः । ताश्च द्विविधाः । नित्या अनित्याश्चेति। नित्याःपरमाणुरूपाः । अनित्याः कार्यरूपाः । पुनस्त्रिविधाः- शरीर - इन्द्रियविषयभेदात् । शरीरं वरुणलोके । इन्द्रियं रसग्राहकं रसनम्। तच्च जिह्वाग्रवर्त्ति । विषयः सरित्समुद्रादिः ।

Water is endowed with cool touch. It is of two kinds, eternal and non-eternal. The eternal (water) is of the nature of atom' the non - eternal (water) is of the nature of effects (kārya). It is, again of three kinds, namely, body, sense organ and object.[Water as] body is in the region (loka) of Varuṇa. [Water as] sense organ is the gustatory sense which comprehends taste (rasa). It is located at the tip of the tongue [Water as] 'object' is river, sea etc.

The examination of the definition.

TSD अपां लक्षणमाह - **शीतेति** । उत्पन्नविनष्टजलेऽव्याप्तिवारणाय शीतस्पर्शसमानाधिकरणद्रव्यत्वापरजातिमत्वम् विवक्षितम् । 'शीतं शिलातलम्' इत्यादौ जलसम्बन्धादेव शीतस्पर्शभानमिति नातिव्याप्तिः। अन्यत्सर्वं पूर्वरीत्या व्याख्येयम् ।

The author states the definition of water in [the words] 'endowed with cold touch'. In order to avoid over-applicability of the definition in the case of water which gets destroyed just immediately after it has come into existence, the phrase 'endowed with cold touch' is to be understood as meaning 'having a Universal which is subordinate (vyāpya) to substanceness (dravyatva) and which has the same substratum (samānādhikaraṇa) as cold touch. There is no overpervasion of the definition in the case (of the experience

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one has of the form) 'the stone surface is cold' because the manifestation of cool touch there (in marble)is only due to its association with water. The other particulars [stated in TS] are to be explained as in the previous case.

3.3 The definition of Tejas and its triple division

TS उष्णस्पर्शवत् तेजः । तत् द्विविधम् । नित्यम् अनित्यम् चेति। नित्यं परमाणुरूपम् । अनित्यं कार्यरूपम् । पुनस्त्रिविधम्-शरीर - इन्द्रिय-विषयभेदात् । शरीरमादित्यलोके । इन्द्रियं रूपग्राहकं चक्षुः। तच्च कृष्णताराग्रवर्त्ति । विषयश्चतुर्विधः - भौम - दिव्य - उदर्य - आकरजभेदात् । भौमं वह्न्यादि । दिव्यं अबिन्धनं विद्युदादि। भुक्तस्य परिणामहेतुरुदर्यम् । आकरजं सुवर्णादि ।

Fire or light is that which is endowed with hot touch. It is or two kinds- eternal and non-eternal. The eternal is of the nature of atom; the non-eternal is of the nature of an effect. It is again of three types as body, sense organ and object. The body [of tejas] is in the region of Āditya. [The tejas as] sense organ is the sense of sight which comprehends colour. [This sense organ] is located at the center of pupil (in the eye). [Tejas as] object is of four kinds: the tejas belonging to earthly region the tejas belonging to heavenly region, the tejas as gastric and tejas in the form of mineral (ākaraja). Earthly (mass) is fire and the like; heavenly is lightning etc., produced from watery fuel; gastric causes digestion of food consumed; mineral is gold and the like.

TSD-The Problem of gold as Tejas.

त. दी. – तेजसो लक्षणमाह – **उष्णस्पर्शवदिति** । उष्णं जलमिति प्रतीतेस्तेजःसंबन्धानुविधायित्वान्नातिव्याप्तिः । विषयं विभजते – **भौमेति**। ननु सुवर्णं पार्थिवं पीतत्वाद्गुरुत्वाद्धरिद्रादिवदिति चेन्न । अत्यन्तानलसंयोगे सति घृतादौ द्रवत्वनाशदर्शनेन जलमध्यस्थघृतादौ द्रवत्वनाशादर्शनेन असति

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प्रतिबन्धके पार्थिवद्रव्यद्रवत्वनाशाग्निसंयोगयोः कार्यकारणभावावधारणात् । सुवर्णस्यात्यन्तानलसंयोगे सत्यनुच्छिद्यमानद्रवत्वाधिकरणत्वेन पार्थिवत्वानुपपत्तेः। तस्मात्पीतद्रव्यद्रवत्वनाशप्रतिबन्धकतया द्रवद्रव्यान्तरसिद्धौ नैमित्तिकद्रवत्वाधिकरणतया जलत्वानुपपत्तेः रूपवत्तया वाय्वादिष्वनन्तर्भावात् तैजसत्वसिद्धिः। तत्रोष्णस्पर्शभास्वररूपयोरुपष्टम्भकपार्थिवरूपस्पर्शाभ्यां प्रतिबन्धादनुपलब्धिः। तस्मात्सुवर्णं तैजसमिति सिद्धम्॥

The author states the definition of tejas in [the words] 'endowed with hot touch'. The cognition and the corresponding expression of the form 'water is hot' points to the relation of water with fire and hence there is over application (ativyāpti) of the definition of (tejas) in water. The author divides (tejas as) 'object' in (the words) the earthly etc.,

[The opponent raises an objection which he puts in the form of an inferential statement as follows;]

Gold belongs to earth (pārthivam);
because it is yellow (in colour) (pītātvāt);
and heavy (gurutvāt);
like turmeric (haridrāvat).

The reply [by the Naiyāyika] is no. The causal relation between extreme application of heat (atyantānalasaṁyoga) and the destruction of fluidity belonging to earthly things, could be ascertained (avadhāraṇa) only in the absence of a counteracting factor. (asati pratibandhake). It is because when there is application of extreme heat the fluidity of earthly things such as clarified butter is generally found to get destroyed at certain temperature. But the same (butter) (kept in a small cup) and then placed inside a vessel filled with water, does not get destroyed at the same temperature. In the case of gold, as it becomes the

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substratum of fluidity which does not get destroyed even when there is extreme application of heat, it is unintelligible to say that it belongs to earth. Thus it is conclusively known that there exists a kind of liquid substance in gold itself, which counteracts the destruction of the fluidity belonging to the yellow coloured substance. That (liquid) substance being one of having artificial fluidity [naimittika dravatva) cannot be considered as water. [which has natural fluidity]. [Again] as one possessed of colour it cannot be included under substances beginning with air etc., (ether, time, space, self and mind). By this process (of elimination) it is well established as tejas or light. [It may be added here] that the non-apprehension of hot touch and brilliant white colour present in this [liquid substance] is due to the counteractive influence (pratibandha) of the colour and touch belonging to earth. It is, therefore, validly known that. gold is of the nature of tejas.

Notes: It is admitted by the Vaiśeṣikas that yellow colour and heaviness belongs only to earthy substances. Gold is both yellow and heavy. It may then be reasonably be claimed that gold is an example of the substance earth and not of tejas which possesses neither yellow colour nor heaviness.

The arguments that are advanced to prove gold as earth may be formally stated thus:

Whatever is yellow and heavy is made of earth, e.g., turmeric (haridrā);

Gold is yellow and heavy;

Gold is made of earth.

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As opposed to this argument that proves the earthly character of gold, Annaṁbhaṭṭa presents his case for its tejas-character as follows:

All earthly substances lose their liquidity under intense heat;

Gold does not;

∴ Gold is not an earthy substance.

It may be noted here that the above two arguments one for the earth character of gold and the other for its tejas-character appear to be equally valid. It will be seen that the second argument only proves that gold is not an earthy substance. But this is not enough. It still remains to be proved that gold is a tejas-substance, Hence Annaṁbhaṭṭa offers certain other arguments. If gold cannot be taken as an instance of earth substance, it may be either water or air. It cannot be the former for though water has fluidity it is intrinsic or natural while the fluidity, in gold is caused by an extraneous factor. It cannot be included under air, ether, space etc., as they do not possess any colour. Thus by process of elimination it is known to be tejas.

3.4 The definition of air and its triple division

TS रूपरहितस्पर्शवान्वायुः । स द्विविधो नित्योऽनित्यश्च । नित्यः परमाणुरूपः । अनित्यः कार्यरूपः। । पुनस्त्रिविधः शरीरेन्द्रियविषयभेदात् । शरीरं वायुलोके । इन्द्रियं स्पर्शग्राहकं त्वक्सर्वशरीरवर्ति । विषयो वृक्षादिकम्पनहेतुः ।।

शरीरान्तः संचारी वायुः प्राणः। स चैकोऽप्युपाधिभेदात्प्राणापानादिसंज्ञां लभते ।।

Translation- Air is that which is endowed with touch

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(spars'a) and is devoid of colour. It is of two kinds-eternal and non-eternal. The eternal is of the nature of atom and non-eternal is of the nature of an effect. It is again of three varieties as body, sense-organ and objects. The [Airy] body is in the realm of the Vāyu God. The [Airy] sense organ is the one that cognizes the touch. i.e., the tactile sense called (tvak). It pervades the entire body. [Air as] 'object' is the cause of the tremor of trees etc. Air circulating within the body is prāṇa. Though one, it acquires different names such as Prāṇa, Apāṇa, etc. owing to different situations.

TSD (a) The concept of Vital air

(b) Is air a perceptible entity?

त. दी. – वायुं लक्षयति – रूपरहितेति । आकाशादावतिव्याप्तिवारणाय स्पर्शवानिति । पृथिव्यादावतिव्याप्तिवारणाय रूपरहितेति। ननु प्राणस्य कुत्रान्तर्भाव इत्यत आह - **शरीरेति । स चेति।** एक एव प्राणः स्थानभेदात्प्राणापानादिशब्दैर्व्यवह्रियत इत्यर्थः । स्पर्शानुमेयो वायुः । तथाहि - योऽयं वायौ वाति सत्यनुष्णाशीतस्पर्शो भासते स स्पर्शः क्वचिदाश्रितो गुणत्वाद्रूपवत् । न चास्य पृथिव्याश्रय उद्भूतस्पर्शवतः पार्थिवस्योद्भूतरूपवत्त्वनियमात् । न जलतेजसी अनुष्णाशीतस्पर्शवत्त्वात्। न विभुचतुष्टयं, सर्वत्रोपलब्धिप्रसङ्गात् । न मनः परमाणु स्पर्शस्यातीन्द्रियत्वात् । तस्माद्यः प्रतीयमानस्पर्शाश्रयः स वायुः।। ननु वायुः प्रत्यक्षः प्रत्यक्षस्पर्शाश्रयत्वाद्घटवदिति चेन्न । उद्भूतरूपवत्त्वस्योपाधित्वात्। यत्र द्रव्यत्वे सति बहिरिन्द्रियजन्यप्रत्यक्षत्वं तत्रोद्भूतरूपवत्त्वं इति घटादौ साध्यव्यापकत्वम् । यत्र प्रत्यक्षस्पर्शाश्रयत्वं तत्रोद्भूतरूपवत्त्वं नास्तीति पक्षे साधनाव्यापकत्वम् । न चैवं तप्तवारिस्थतेजसोऽप्यप्रत्यक्षत्वापत्तिः । इष्टत्वात् । तस्माद्रूपरहितत्वाद्वायुरप्रत्यक्षः।।

The author defines air in [the words] Air is endowed with....'. If air is defined as one devoid of colour there is over application of the definition in ether, time, space etc. [which are also substances]. Hence the definition includes the phrase "possessed of touch" [Since ether etc., do not

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possess touch although they are devoid of colour, there is no over applicability of the definition].

The phrase "devoid of colour" is essential to ward off over applicability of the definition in earth etc. [which possesses touch but not devoid of colour]. To the question 'under which of these [three varieties] is prāṇa or vital-air included? the author says "The statement 'though one.... apāna etc.,' [means] the one 'prāṇa' is described by the words prāṇa, apāna etc., owing to the difference of location (sthāna).

Air is inferable from the experience of touch. The argument [in favour of this] is as follows.

The neither-hot-nor-cold touch that is felt when air is blowing exists in a substratum; because it is a quality; like the quality, colour. This substratum is not earth for there is the rule that earthy object having manifest touch (udbhūtasparśa) also possesses manifest colour (udbhūtarūpa). This touch being neither-hot-nor-cold, its substratum can neither be water nor tejas. Its substratum cannot be any of the four all-pervasive substances (vibhucatuṣṭayam) for, then there is the contingency of its apprehension every where. The substratum is not mind because, mind being atomic in size, there would not arise the perception of this touch. The touch that is experienced, is known to have as its substratum, (a substance) that is "air".

Now it may be objected thus:

Air is perceptible; because it is the locus of touch that is perceived for example, a pot. The reply is no; because [this inferential statement] has the defect of upādhi[1], namely, possession of manifest colour. [Please see notes

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down for the explanation of this concept, upādhi]. In the case of a substance we may say 'wherever there is perceptibility by the external sense organ, there is the character of possessing manifest colour as in a pot. Thus possession of manifest colour which is the Upādhi is said to co-exist with the sādhya, perceptibility of the present inferential argument. That this upādhi does not co-exist with the hetu (sādhanā) of the present inferential argument is shown as: where there is the state of being the locus of the perceptible touch there is no manifest colour. It cannot be said that if this be the case, there would be the difficulty of non-perceptibility of tejas in hot water. It is answered by saying that this position is welcome (iṣṭāpatti) Therefore, it is to be concluded that owing to the absence of colour, air is not perceptible.

Notes: You will be reading about the concept of upādhi in a detailed manner, while we deal with the hetvābhāsa, vyāpyatvāsiddha. But yet in order to understand the present context, it is necessary to know how upādhi is defined. An upādhi is that which co-exists (vyāpaka) with the sādhya of the inferential argument in question and does not co-exist (avyāpaka)with the sādhana of the same inferential argument. In the present instance the sādhya (what is sought to be established) is perceptibility; the pakṣa or the subject of inference is "air", the sādhana, perceptibility by the external sense organ. Now, the upādhi that is shown here is "possession of manifest colour." It is the vyāpaka of the sādhya, perceptibility as a property of an external substance: 'wherever there is perceptibility. as a property of an external substance, there is manifest colour'. It is also a-vyāpaka to the sādhana under

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reference, viz. being the locus of perceptible touch. It would not be true to say 'wherever there is perceptble touch there is manifest colour', for air which has perceptible touch has admittedly no colour whatsoever. "Having manifest colour" is thus an upādhi. But it is vyāpaka of the relevant sādhya, 'perceptibility' not by itself, but of perceptibility as of an external substance.

[This portion is not easy to understand unless you know the concepts of hetu, sadhya etc. Hence please look at the section on inference before reading this].

TSD. The creation and the dissolution of the Universe [four effect-elements (mahābhūtas)]

इदानीं कार्यरूपपृथिव्यादिचतुष्टयस्योत्पत्तिविनाशक्रमः कथ्यते। ईश्वरस्य चिकीर्षावशात्परमाणुषु क्रिया जायते। ततः परमाणुद्वयसंयोगे सति द्व्यणुकमुत्पद्यते । त्रिभिर्द्व्यणुकैस्त्र्यणुकम्। एवं चतुरणुकादिक्रमेण महती पृथिवी महत्य आपो महत्तेजो महान्वायुरुत्पद्यते । एवमुत्पन्नस्य कार्यद्रव्यस्य संजिहीर्षावशात्परमाणुषु क्रिया। क्रियया परमाणुद्वयविभागे सति द्व्यणुकनाशः। ततस्त्र्यणुकनाशः ततश्चतुरणुकस्येत्येवं महापृथिव्यादिनाशः।। असमवायिकारणनाशाद्द्व्यणुकनाशः समवायिकारणनाशात्त्र्यणुकनाश इति संप्रदायः । सर्वत्रासमवायिकारणनाशाद्द्रव्यनाश इति नवीनाः।

The stages of the origin and dissolution of the four effect-elements (mahābhūtas) are being described now. Owing to the Supreme Being's desire to create (cikīrṣa) there arises motion in the atoms. Then from the conjunction of two atoms, the binary compund (dvyaṇuka) is produced and from three dvyaṇukas, the tryaṇuka. And thus through the stages of caturaṇuka and so on are produced the gross earth, the gross water, the gross tejas and the gross air. Owing to the desire of the Supreme Being to destroy (sanjihīrṣā) the effect-substances produced

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in the above manner [there arises] action which cause the separation of two atoms leading to the disintegration of the binary compound (dvyaṇuka), then of tryaṇuka, then of the caturaṇuka and thus of the [gross] earth and other [gross elements]. The disintegration of the dvyaṇuka is due to the destruction of the asamavāyikāraṇa and the disintegration of tryaṇuka is due to the destruction of the samavāyikāraṇa. This is the traditional view. According to the neo-logicians (navīna)the disintegration of a substance everywhere is due to the destruction of the asamavāyikāraṇa.

Notes: 1. The cause of the disintegration of a binary compound (dvyaṇuka) is the destruction of the conjunction of two atoms, and the cause of the disintegration of a triad (tryaṇuka) is the destruction of the three binaries that produce the triad. In other words, it is the destruction of the conjunction of two atoms (which conjunction is the a-samavāyikāraṇa of a binary compound)that leads to the destruction of a binary, while it is the destruction of the binaries themselves (which constitute the samavāyikāraṇa of a triad) that leads to the destruction of a triad. It appears then that, according to the traditional view, what serves as the destroyer is the destruction of the a-samavāyikāraṇa in one case and the destruction of the samavāyikāraṇa in the other. [For detailed explanation about the three types of causes see the section on 'Three kinds of cause defined and analysed'] Thus there is no uniformity in this view about the status of what causes the destruction of an effect-substance. The later thinkers noticing this disuniformity maintain that the destruction of the a-samavāyikāraṇa [destruction of the conjunction of

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atoms, binary compounds and so on] as the uniform cause of the destruction of an effect-substance.

(d) The argument for the postulation of atoms (paramāṇu).

किं पुनः परमाणुसद्भावे प्रमाणम् । उच्यते । जालसूर्यमरीचिस्थं सूक्ष्मतमं यद्रज उपलभ्यते तत्सावयवम् चाक्षुषद्रव्यत्वात्पटवत् । त्र्यणुकावयवोऽपि सावयवो महदारम्भकत्वात्तन्तुवत् । यो द्व्यणुकावयवः स परमाणुः । स च नित्यः । तस्यापि कार्यत्वेऽनवस्थाप्रसङ्गात् । सृष्टिप्रलय सद्भावे "धाता यथा पूर्वमकल्पयत्" इत्यादिश्रुतिः प्रमाणम् । सर्वकार्यद्रव्यध्वंसोऽवान्तरप्रलयः । सर्वभावकार्यध्वंसो महाप्रलय इति विवेकः।।

What now is the proof for the existence of the atom (paramānu)? The answer is as follows: The mote particles that are perceived in the sunbeam [coming] through the window is some thing that is possessed of parts; because it is a substance visually perceived, like a cloth. (Like wise) the part of a tryaṇuka is also one that is possessed of parts; for it gives rise to (ārambhaka) a gross substance e.g. threads. That which is the part of a dvyaṇuka is just the atom (paramāṇu) and it is not originated (nitya). If it were admitted to be an effect-substance (then we have to postulate another cause and so on) there would arise (the fallacy of) infinite regress. In that event there would be the difficulty of admitting "equal magnitude" of Meru and a mustard seed.

The proof for creation and dissolution [of the universe] lies in the scriptural texts such as 'the creator made in conformity to what existed in the earlier kalpa'. The destruction of all effect - substances (kāryadravya) is interim dissolution (avāntarapralaya). The destruction of all positive- effects (bhāvakārya) is the final dissolution

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(mahāpralaya). This is the distinction (viveka) between the two kinds of dissolution.

3.5 TS The definition of Ākāśa

शब्दगुणकमाकाशम् । तच्चैकं विभु नित्यं च।।

त. दी. – आकाशं लक्षयति - **शब्दगुणकमिति** । नन्वाकाशमपि किं पृथिव्यादिवन्नाना। नेत्याह – **तच्चैकमिति।** भेदे प्रमाणाभावादित्यर्थः। एकत्वादेव सर्वत्रोपलब्धेर्विभुत्वमङ्गीकर्तव्यमित्याह – **विभ्विति।** सर्वमूर्तद्रव्यसंयोगित्वं विभुत्वम् । मूर्तत्वं परिच्छिन्नपरिमाणवत्त्वं क्रियावत्त्वं वा । विभुत्वादेवात्मवन्नित्यमित्याह – **नित्यं चेति।।**

TS-Ākāśa or ether is that which has sound as its (special) quality. It is one, all-pervading and eternal.

TSD-The author defines ākāśa as that which has sound as its quality. To the question whether ākāśa is also manifold like earth etc., it is replied in the negative. [And this is expressed] in the words 'It is one; since there is no evidence for its multiplicity'. It is precisely because of [this] unity that everywhere there is the apprehension of sound. Therefore, the all-pervasive nature of ether is to be admitted. This is expressed in TS by the phrase "vibhviti". Vibhutva or allpervarsiveness consists in being conjoined (saṁyogi) with every substance of limited magnitude (mūrtadravya). Mūrtatva consists in possessing limited magnitude or to be endowed with action. That it is only duc to [this all pervasive nature, it is [ākāśa] is eternal as in the case of the soul (ātman) is indicated in the [TS, dictum] eternal etc.

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3.6 TS: The definition of Time:

अतीतादिव्यवहारहेतुः कालः ॥ स चैको विभुर्नित्यश्च ॥

त. दी. — कालं लक्षयति — अतीतेति ॥ सर्वाधारः कालः सर्व -कार्यनिमित्तकारणं च ॥

TS Time is the (special and instrumental) cause of the use of (words) past etc. It is one, all pervading and eternal.

TSD- The author defines Time in [the words] 'Time is ....'Time is the (container) substratum of everything and (hence) is the efficient cause (nimittakāraṇa) of every effect.

3.7 TS - The definition of Space

प्राच्यादिव्यवहारहेतुर्दिक् ॥ सा चैका विभ्वी नित्या च ॥

त. दी. — दिशो लक्षणमाह — प्राचीति ॥ दिगपि कार्यमात्रे निमित्तकारणम् ॥

TS - The ground (hetu) for the usage like east etc, is Dik. It is one, all pervading and eternal.

TSD - The author gives the definition of Dik in (the words) 'The ground for ....' Dik is also the efficient cause of every effect.

3.8 TS - The Definition and kinds of Soul (Ātman)

ज्ञानाधिकरणमात्मा ॥ स द्विविधः परमात्मा जीवात्मा च ॥ तत्रेश्वरः सर्वज्ञः परमात्मैक एव ॥ जीवात्मा प्रतिशरीरं भिन्नो विभुर्नित्यश्च ॥

The soul is the substratum of knowledge. It is of two kinds - the supreme Soul (paramātmā) and the individual soul (jīvātmā). Of these, the Supreme soul who is the [omnipotent and] omniscient God is one only. The individual soul is different in each body, all-pervading and eternal.

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TSD (a) The arguments for the existence of God.

(b) The argument for the existence of Soul as distinct from body etc.,

त. दी. – आत्मनो लक्षणमाह – **ज्ञानेति** ।। आत्मानं विभजते – **स द्विविध इति** । परमात्मनो लक्षणमाह – **तत्रेति** । नित्यज्ञानाधि - करणत्वमीश्वरत्वम् ।। नन्वीश्वरस्य सद्भावे किं प्रमाणम् । न तावत्प्रत्यक्षम् । तद्धि बाह्यमाभ्यन्तरं वा । नाद्यमरूपिद्रव्यत्वात् । नान्त्यमात्मसुखादिव्यतिरिक्तत्वात् । नाप्यनुमानं लिङ्गाभावादिति चेन्न । क्षित्यङ्कुरादिकं कर्तृजन्यं कार्यत्वाद्घटवदित्यनुमानस्य प्रमाणत्वात् । उपादानगोचरापरोक्षज्ञानचिकीर्षाकृतिमत्त्वं कर्तृत्वम् । उपादानं समवा-यिकारणम् । सकलपरमाण्वादिसूक्ष्मदर्शित्वात्सर्वज्ञत्वम् । "यः सर्वज्ञः स सर्वविद्" इत्याद्यागमोऽपि तत्र प्रमाणम् ।।

जीवस्य लक्षणमाह – **जीव इति** । सुखाद्याश्रयत्वं जीवलक्षणम्। ननु "मनुष्योऽहं ब्राह्मणोऽहम्" इत्यादौ सर्वत्राहंप्रत्यये शरीरस्यैव विषयत्वाच्छरीरमेवात्मेति चेन्न । शरीरस्यात्मत्वे करपादादिनाशे सति शरीरनाशादात्मनोऽपि नाशप्रसङ्गात् । नापीन्द्रियाणामात्मत्वम् । तथात्वे "योऽहं घटमद्राक्षं सोऽहमिदानीं त्वचा स्पृशामि " इत्यनुसंधाना-भावप्रसङ्गादन्यानुभूतेऽन्यस्यानुसंधानायोगात् । तस्माद्देहेन्द्रियव्यतिरिक्तो जीवः। सुखदुःखादिवैचित्र्यात्प्रतिशरीरं भिन्नः । स च न परमाणुः शरीरव्यापिसुखाद्यनुपलब्धिप्रसङ्गात् । न मध्यमपरिमाणः । तथा सत्य-नित्यत्वप्रसङ्गेन कृतनाशाकृताभ्यागमप्रसङ्गात् । तस्मान्नित्यो विभुर्जीवः।।

TSD. (a) The author gives the definition of soul in [the words] 'The substratum of knowledge'. He gives the 'division' of soul in [the words] It is of two kinds. He gives the definition of the Supreme soul with [the words] 'Of these'. To be God is to be the substratum of eternal knowledge. Now it is objected as to what is the proof for the existence of God? In the first place it cannot be admitted as perception. [Even admitting] whether it is external or internal? It cannot be the former because of the Supreme soul's characteristic of being a colorless substance;

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it cannot be the latter, because of the Supreme soul's being different from pleasure etc. It cannot even be said that inference (anumāna) is [the proof in question] because there is no valid ground to prove it. The answer is "No". The proof for the existence of God is the inference of the form.

"Effects such as the sprout coming out of the seed sown in the earth have or are produced by a causal agent (kartṛjanya) because they are effects (kāryatvāt); like pot". As to the question what is meant by kartṛtva or agency [it is said] that agency consists in possessing the immediate knowledge (aparokṣajñāna) of the material cause, the desire to create (the object) and also the volitional effort [to produce the object]. By material cause is meant the samavāyikāraṇa (inherent cause). Because of being the direct cognizer of [humanly] imperceptible (sūkśma) entities like atoms in their totality and things like that, God is considered to be omniscient (sūkśma). The scriptural text 'He who is omniscient is all-knowing" and the like are also proofs [in respect of His omniscience]

b) The author of TS gives the definition of individual soul with the words 'The individual soul'. The individual soul is defined as the substratum of happiness etc., It is now objected that in the case of perceptions such as 'I am a man' 'I am a Brāhmaṇa', it is only the body that is the content of the notion "I" and hence the body alone is to be treated as the self. The reply is no. If body is considered as the self, then with the destruction of a hand, a foot etc., the body might also get destroyed and it results in the contingency of admitting the destruction of the soul too. It cannot also be admitted that the sense organs are of the nature of the soul. If that had been the case the

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recognition of the form 'I who saw the pot, am now touching it', would not hold good. It is because there cannot be any recognition by one of what is apprehended by another. Accordingly, it is to be concluded that the soul is other than the body, the sense organ etc. and that it is different in different bodies because of the variability of the experience of pleasure etc. It is not of the measure of an atom, for then there would not arise the experience of pleasure etc., which occurs pervading the entire body. It is not of finite size (madhyama parimāṇa). In that case, the soul might have to be treated as non-eternal, which ultimately would end up in the destruction of the action performed and in the soul being the experient of the results of action that were not performed by him kṛtahāna and akṛtābhyāgama. Therefore, it is to be concluded that the soul is eternal and all-pervasive.

3.9 TS-THE DEFINITION OF MANAS

सुखाद्युपलब्धिसाधनमिन्द्रियं मनः । तच्च प्रत्यात्मनियतत्वादनन्तं परमाणुरूपं नित्यं च ।।

Mind is a sense organ which is the cause of the immediate knowledge (upalabdhi) here means sākṣātkāra or immediate knowledge) of pleasure etc., Due to its uniform association with every soul, it is infinite in number. It is of the nature of an atom and is eternal.

TSD-The argument for the Atomic character of Manas

त. दी. – मनसो लक्षणमाह – **सुखेति** । स्पर्शरहितत्वे सति क्रियावत्त्वं मनसो लक्षणम् । मनो विभजते - **तच्चेति** । एकैकस्यात्मन एकैकं मन इत्यात्मनामनेकत्वान्मनसोऽप्यनेकत्वमित्यर्थः । परमाणुरूपमिति। मध्यमपरिमाणत्वेऽनित्यत्वप्रसङ्गादित्यर्थः । ननु मनो नाणु किन्तु विभु

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स्पर्शरहितद्रव्यत्वादाकाशवदिति चेन्न। मनसो विभुत्वे आत्ममनःसंयोगस्यासमवायिकारणस्याभावाज्ज्ञानानुत्पत्तिप्रसङ्गात्। न च विभुद्वयसंयोगोऽस्त्विति वाच्यम् । तत्संयोगस्य नित्यत्वेन सुषुप्त्यभावप्रसङ्गात्। पुरितद्व्यतिरिक्तप्रदेश आत्ममनःसंयोगस्य सर्वदा विद्यमानत्वात् । अणुत्वे तु यदा मनः पुरीतति नाड्यां प्रविशति तदा सुषुप्तिः । यदा निःसरति तदा ज्ञानोत्पत्तिरित्यणुत्वसिद्धिः।।

The author gives the definition of manas in [the words] "The indriya.....". Being devoid of the quality of touch and possessed of activity is Manas. The author divides manas in [the words] 'And because of etc.......... ." Since each and every soul requires a mind, and since there is multiplicity of souls, there is a multiplicity of mind. If mind is of finite size (the size of the body it occupies), then it would be non eternal. If it is argued as: 'mind is not atomic, but all pervasive because it is a substance devoid of touch, like ether. It is replied, no. If mind is all pervasive then there would not arise the relation of mind to soul, which is considered as the non-inherent cause of knowledge and as such there is the contingency of the absence of rise of knowledge. It cannot be said that there could exist the conjunction of the two all-pervasive entities (viz. the soul and the mind). It is because (these two being eternal) the conjunction between them would always exist everywhere and there would be no state called deep sleep. The relation of soul and mind exists always except when mind enters in to purītat. If mind is admitted as atomic (in size) then when mind enters into the nāḍī called purītat then it is called deep sleep (state). When it comes out (from the purītat) then there arises knowledge. Hence mind is atomic.

Notes: 1. Annambhaṭṭa remarks in the TSD that it is

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only due to the theory of mind being a substance with the smallest magnitude that the phenomenon of an unconscious state like dreamless sleep can be satisfactorily explained. The atomic character makes it possible for mind to have or not to have the specific relation (of conjunction with the soul) which determines the emergence or the lapse of consciousness. This relation or its absence is, again, connected with the entry or otherwise of mind into the purītat-nāḍī. (For Purītatnāḍī see Bṛhadāraṇyaka upaniṣad 2.1.19) When the atomic manas enters the purītat, it loses its specific relation to the soul, and the result is the lapse of consciousness. when, again mind comes out of purītat, it regains its specific relation to the soul, and the result is the emergence of consciousness.

3.10 Let us Sum Up

We have so far explained the nine substances in detail. The First three of the five elements (bhūtas) earth, water and fire-are defined through their characteristic qualities, and the fourth element, air, is defined through the quality of touch in association with the negative adjunct of colourlessness (rūpābhāva). The eternal varieties are represented by the atoms of the first four elements besides the last five beginning with ākāśa. The sections relating to earth, water, fire and air deal with the threefold classification which follows the twofold classification into eternal and non eternal divides each of these substances again into body, sense organ and object. In the section dealing with fire, light (tejas) gold and such other metals are brought under mine - born variety of fire. Through speculative reasoning, the Naiyāyikas seek to maintain that gold is light. With regard

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to air, there is difference of opinion between the earlier and later Naiyāyikas. While the former hold that air is inferred as the substratum of touch (neither cold nor hot) the latter maintain that air is perceived by the sense of touch. The four substances beginning with ākāśa are all eternal and all pervasive. While the self is all - pervasive it is different in each and every body. Mind, the last substance is eternal but atomic in nature. Prior to discussing the all pervading substances, an account of the creation and dissolution of the universe is also given in this Unit.

3.11 Self - Assessment Questions

1. Why is it that particular qualities are chosen as the definition of particular substances.

   Key : See defects of definition.

2. On what basis are the sense organs brought under specific substances ?
3. Discuss the arguments in favour of viewing gold as tejas ?
4. Discuss whether air is perceptible or inferable ?
5. What are the eternal substances ?
6. Which are all pervasive substances ?
7. What are the four types of tejas as object ?
8. Explain the theory of creation and dissolution of the universe according to the Nyāya school ?
9. How is the existence of atom proved ?
10. How is it proved that the soul is distinct from body.
11. Define manas and give the argument for the atomic nature of mind?

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UNIT 4
DEFINITION, DIVISION AND EXAMINATION OF THE QUALITIES

STRUCTURE

4.0 Objectives

4.1 TS - the Definition of Colour (rūpa) and its varieties.

TSD - The Problem of Variegated colour (citra-rūpa)

4.2 TS (i) Definition of taste (rasa) and its varieties

(ī) The Definition of smell (gandha) and its varieties

(ii) The Definition of touch (sparśa) and its varieties.

4.3 TS - On the Specific nature of the four qualities (rūpa, rasa, gandha and sparśa)

TSD - The Theory of Pīlupākavāda and Piṭhara pākavāda; The concept of udbhūtatva

4.4 TS (i) The Definition of Number (Saṅkhyā)

(ii) The Definition of Magnitude (Parimāṇa) and its varieties.

(iii) The Definition of Separateness (Pṛthaktva)

4.5 TS - The Definition of Conjunction (Saṁyoga)

TSD (i) Two Varieties of Conjuction

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(ii) Non - pervasiveness of conjuction and Definition of Non-pervasiveness (avyāpyavṛttitva)

4.6 TS - The Definition of Disjunction (Vibhāga)

TSD - Two kinds of Disjunction.

4.7 TS (i) The Definition of remoteness and of proximity (paratvāparatva)

(ī) The Definition of heaviness (gurutva)

(īi) The Definition of fluidity (dravatva)

(iv) The Definition of viscosity (sneha)

4.8 TS - The Definition of sound and its varieties

4.9 TS - The Definition of Cognition - (buddhi) and its varieties.

4.10 TS - The Definition of valid cognition (pramā)

TSD - The Definition of Pramā examined.

TS - The Definition of Erroneous Cognition (a-pramā)

TSD - The Definition of a-pramā examined.

4.11 Let us Sum Up.

4.12 Self Assessment Questions

4.13 Key words.

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UNIT IV
DEFINITION, DIVISION AND EXAMINATION OF THE QUALITIES

4.0 OBJECTIVES

This unit is meant to introduce you to the qualities that exist in one or more substances. Just as you have known that substances have no independent existence without qualities, so also you will know from this unit that qualities always belong to one or more substances. No doubt, the qualities are twenty four in number but the present unit is devoted to the explanation of the first 16 qualities of which buddhi or cognition is the last. While discussing this quality the author deviates and introduces the four means of valid knowledge. However, the remaining eight qualities are taken up later and defined.

4.1 TS - THE DEFINITION OF COLOUR (RŪPA) AND ITS VARIETIES

चक्षुर्मात्रग्राह्यो गुणो रूपम्। तच्च शुक्लनीलपीतरक्तहरितकपिशचित्रभेदात्सप्तविधं पृथिवीजलतेजोवृत्ति । तत्र पृथिव्यां सप्तविधम् । अभास्वरशुक्लं जले । भास्वरशुक्लं तेजसि ।।

Colour is the quality which is perceived only by the sense of sight, It is of seven kinds - the seven varieties being white, blue, yellow, red, green, brown and variegated. It is found in earth, water and light. Of these three, in earth all the seven varieties are found. White colour, which is dull, belongs to water. White colour, which is brilliant, belongs to light.

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TSD - THE PROBLEM OF VARIEGATED COLOUR (CITRA - RŪPA)

त. दी. – रूपं लक्षयति – **चक्षुरिति**। संख्यादावतिव्याप्तिवारणाय मात्रपदम्। रूपत्वेऽतिव्याप्तिवारणाय गुणपदम्। रूपं विभजते – **तच्चेति**।। नन्वव्याप्यवृत्तिनीलादिसमुदाय एव चित्ररूपमिति चेन्न। रूपस्य व्याप्यवृत्तित्वनियमात्। ननु चित्रपटेऽवयवरूपस्य प्रतीतिरस्त्विति चेन्न। रूपरहितत्वेन पटस्याप्रत्यक्षत्वप्रसङ्गात्। न च रूपवत्समवेतत्वं प्रत्यक्षत्व-प्रयोजकं गौरवात्। तस्मात्पटस्य प्रत्यक्षत्वानुपपत्त्या चित्ररूपसिद्धिः।। रूपस्याश्रयमाह - **पृथिवीति** । आश्रयं विभज्य दर्शयति – **तत्रेति**।।

The author defines 'colour' with [the words] 'That which is apprehended only through the sense of sight'. The term 'only' [in the definition] is to ward off the over - application [of the definition] in relation to number and other such things. The term 'quality' [in the definition stated in TS] is to prevent over - applicability of the definition in relation to the Universal - colourness. The author divides 'colour' in [the words] 'it is again .... etc.' It might be objected thus : variegated colour is only the mixture of non-pervasive (a-vyāpyavṛtti) blue and other colours. It is replied in the negative because it is a rule that colour would always be pervasive (i.e. occupies the entire substratum in which it exists). It might be asked that [in that case] there may be the apprehension of the colour of the parts [of a cloth] in the variegated cloth. It is said no, because there would arise the contingency of the non - perception of cloth then, as the parts are devoid of any colour[1]. It may again be said that to be possessing the inherence of colour' is the criterion for perceptuality (of a substance). But for the reason that it involves the defect of gaurava it is not admitted. Therefore, it is to be concluded that in order to account for the visual perception of a

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variegated cloth, it becomes necessary to recognize variegated colour (citrarūpa) as a distinct variety of colour. The author speaks of the substrate of 'colour' in [the words] 'It exists in earth......' The author gives the subdivision of the substrate in [the words] of these ....'

Notes : (1) The Naiyāyikas have included in the list of colours, a distinct variety called variegated colour (citrarūpa). This view has at its base their theory of avayavin (composite whole). According to their theory of causation a composite whole (avayavin) is totally different from its component parts (avayava); a cloth which is made up of threads of different colours, is noticed to be possessing a variegated colour; the different colours belonging to the threads cannot be admitted to produce the corresponding colours in the composite whole. It is because colour is a pervasive (vyāpyavṛtti) quality unlike conjunction which is non - pervasive (avyāpyavṛtti). Moreover, a composite whole would have only one colour. If the cloth of variegated colour possesses no colour apart from those of the component threads, the composite cloth itself would not possess any colour and, therefore, would be imperceptible. However, this is not the case. Hence in order to account for the visual perception of a variegated cloth, it is necessary to recognize variegated colour.

4.2 TS (i) THE DEFINITION OF TASTE AND ITS VARIETIES

रसनग्राह्यो गुणो रसः। स च मधुराम्ललवणकटुकषायतिक्त भेदात् षड्विधः। पृथिवीजलवृत्तिः। पृथिव्यां षड्विधः। जले मधुर एव।।

त. दी. – रसं लक्षयति – **रसनेति**। रसत्वेऽव्याप्तिपरिहाराय

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गुणपदम्। रसस्याश्रयमाह – **पृथिवीति**।। आश्रयं विभज्य दर्शयति पृथिव्यामिति।।

Taste is the quality which is comprehended by the sense of taste. It is of six kinds, the six varieties being sweet, sour, saline, pungent, astringent and bitter. It is found in earth and water. Of these two, in earth all the six varieties are found; while the sweet only belongs to water.

TSD - The author defines taste in [the words]. Taste is ...."The term 'quality' is given to avoid over pervasion of the definition in the case of (the Universal) tasteness. The author describes the substratum of taste in [the words]" It exists in earth [and water]. He describes the substratum by differentiating [it] in [the words] 'In earth.......

TS (ii) THE DEFINITION OF SMELL [GANDHA] AND ITS VARIETIES

घ्राणग्राह्यो गुणो गन्धः। स च द्विविधः सुरभिरसुरभिश्च। पृथिवीमात्रवृत्तिः।।

त. दी. – गन्धं लक्षयति – **घ्राणेति** । गन्धत्वेऽतिव्याप्तिवारणाय गुणपदम्।।

Odour or smell is the quality that is comprehended by the olfactory sense (ghrāṇa). It is of two kinds. (i) fragrant and (ī) non-fragrant. It exists in earth.

TSD - The author defines 'smell' in the words 'Smell is ....' The term 'quality' is to avoid over - applicability of the definition in the case of odourness (gandhatva)

TS (iii) - THE DEFINITION OF TOUCH (SPARŚA) AND ITS VARIETIES

त्वगिन्द्रियमात्रग्राह्यो गुणः स्पर्शः । स च त्रिविधः ।

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शीतोष्णानुष्णाशीतभेदात् पृथिव्यप्तेजोवायुवृत्तिः । तत्र शीतो जले । उष्णस्तेजसि । अनुष्णाशीतः पृथिवीवाय्वोः ।।

त. दी. – स्पर्शं लक्षयति – त्वगिति । स्पर्शत्वेऽतिव्याप्तिवारणाय गुणपदम्। संयोगादावतिव्याप्तिवारणाय मात्रपदम् ।।

Touch is the quality that is comprehended only by the sense of touch. Touch is of three kinds : cold, warm and neither cold nor warm. It (touch) is present in earth, water, fire and air. Among these, cool touch is present in water, warm in fire and neither warm nor cold in earth and air.

TSD - The author defines 'touch' in (the words) 'Touch is ....' The term quality in the definition given in TS is to prevent over- application of the definition in touch-ness. The term 'only' [in the TS definition] is to avoid over-applicability of the definition in the case of conjunction etc.,

4.3 TS THE SPECIFIC NATURE OF THE FOUR QUALITIES (RŪPA, RASA, GANDHA AND SPARŚA)

रूपादिचतुष्टयं पृथिव्यां पाकजमनित्यं च। अन्यत्रापाकजं नित्यमनित्यं च। नित्यगतं नित्यम्। अनित्यगतमनित्यम्।।

The four qualities beginning with colour are produced in earth through the application of heat and are not eternal. In the case of other substances [water, fire and air] they are eternal in such of them as are eternal and they are not eternal in such of them as are not eternal.

TSD - THE THEORY OF PĪLUPĀKAVĀDA AND PIṬHARAPĀKAVĀDA

त. दी. – पाकजमिति। पाकस्तेजःसंयोगः। तेन पूर्वरूपं नश्यति रूपान्तरमुत्पद्यत इत्यर्थः। अत्र परमाणुष्वेव पाको न द्व्यणुकादौ। आमपाकनिक्षिप्ते घटे परमाणुषु रूपान्तरोत्पत्तौ श्यामघटनाशे पुनर्द्व्यणु-

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कादिक्रमेण रक्तघटोत्पत्तिः। तत्र परमाणवः समावयिकारणम्। तेजः-संयोगोऽसमवायिकारणम्। अष्टादिकं निमित्तकारणम्। द्व्यणुकादिरूपे कारणरूपमसमवायिकारणम् इति पीलुपाकवादिनो वैशेषिकाः। पूर्वघटस्य नाशं विनैवावयविन्यवयवेषु परमाणुपर्यन्तेषु च युगपद्रूपान्तरोत्पत्तिरिति पिठरपाकवादिनो नैयायिकाः। अत एव पार्थिवपरमाणुषु रूपादिकमनित्य-मित्यर्थः।। **अन्यत्रेति**। जलादावित्यर्थः। **नित्यगतमिति**। परमाणुगत-मित्यर्थः।। **अनित्यगतमिति**। द्व्यणुकादिनिष्टमित्यर्थः। रूपादिचतुष्टयमुद्भूतं प्रत्यक्षमनुद्भूतमप्रत्यक्षम्। उद्भूतत्वं प्रत्यक्षप्रयोजको धर्मः। तदभावोऽनुद्भूतत्वम्।।

Pāka (baking) means contact of a special kind with fire. Owing to that, the previous colour perishes and a new one emerges. In this regard (it is held by the Vaiśeṣikas that) pāka or contact with fire occurs only in atoms and not in the binary compounds. When a (fresh, unbaked) jar is brought in contact with mild heat [āmapāka], there takes place the destruction of the black [unbaked] pot; thereafter appears a new colour in the atoms and then through the succession of binary particles and others, there arises a red pot. For that [new colour of the atoms] the atoms serve as the inherent cause, the conjunction of fire serves as the non-inherent cause and unseen merit etc., as the efficient cause; for the colour of the binary compound, the colour of the inherent cause [viz. the atoms] serves as the non-inherent cause. This is the view of the Vaiśeṣikas, who uphold the theory of pīlu-pāka or the 'theory of atoms being burnt.' According to the Naiyāyikas who maintain the piṭharapākavāda or 'the theory of composite wholes being burnt', the new colour appears at once in the whole (viz. the pot) as well as in the parts terminating with the atoms. It is for the above reasons that colour and other specials qualities of earth-atoms are described as undergoing

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destruction. The TS phrase 'in others' stands for water etc. The TS phrase 'in the imperishable' means in atoms and the phrase 'in the perishables' stands for those pertaining to binary compound and others.

The four qualities beginning with colour are perceptible when they are manifest (udbhūta) and imperceptible when they are unmanifest (anudbhūta). Manifestness (udbhūtatva) is the property that answers for perceptibility; the absence of the latter is 'unmanifestness'.

Notes :- In the Nyāya Vaiśeṣika system, earth is the only substance that admits of the unique process of burning known as pāka, though contact with fire is quite possible in the case of any other substance. The Vaiśeṣikas hold that, when a pot is baked or when a mango ripens through heat, the composite products are disintegrated down to the stage of atoms; the qualities of colour, taste, smell and touch in those atoms are destroyed by heat; and a different colour, taste, smell and touch are produced; then there takes place the integration to form binary compounds, triads and other composite products. Since this theory upholds the change of colour etc., in atoms which is the meaning of the term pīlu, it is known as pīlupākavāda. The Nyāya school, however, holds that the composite wholes remain intact during pāka and are not disintegrated but their colour and such other qualities are replaced by corresponding qualities of different species. As this theory maintains change of qualities simultaneously in all the component parts which make up the whole referred to as piṭhara, it is referred to as piṭharapākavāda.

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4.4 TS (i) The Definition of NUMBER (SAṄKHYĀ)

एकत्वादिव्यवहारहेतुः संख्या। नवद्रव्यवृत्तिरेकत्वादिपरार्धपर्यन्ता। एकत्वं नित्यमनित्यं च। नित्यगतं नित्यमनित्यगतमनित्यम्। द्वित्वादिकं तु सर्वत्रानित्यमेव।।

त. दी. – संख्यां लक्षयति – **एकत्वेति**।।

Number is the cause of enumerative expressions, such as one, two and so on. It is present in all the nine substances and it is represented by numbers beginning from one and ending with parārdha (infinite) Number one may be both eternal and non - eternal; it is eternal when existing in eternal substances and non-eternal while existing in non-eternal substances.. Number two and the other numbers are non-eternal everywhere.

TSD - The author defines 'number' in the words 'Number is the basis.....

ii TS THE DEFINITION OF MAGNITUDE (PARIMĀṆA) AND ITS VARIETIES

मानव्यवहारकारणं परिमाणं। नवद्रव्यवृत्ति। तच्चतुर्विधम् अणु महद्दीर्घं ह्रस्वं चेति।

त. दी. – परिमाणं लक्षयति – **मानेति**। परिमाणं विभजते – **तदिति**। भावप्रधानो निर्देशः। अणुत्वं महत्त्वं दीर्घत्वं ह्रस्वत्वं चेत्यर्थः।।

Size or magnitude is the special cause of verbal usages pertaining to measurement. It is found in all the nine substances. It is of four kinds atomic, large, long and short.

TSD. The author defines 'magnitude' in [the words] 'magnitude .....' He subdivides size in the words 'It is again......' The adjectival terms given in TS for the different kinds of magnitude stand for the [corresponding]

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substantives i.e. to say for smallness (aṇutva), largeness (mahattva), long-ness (dīrghatva) and shortness (hrasvatva)[1].

Notes : 1 Annaṁbhaṭṭa mentions four kinds of magnitude and describes these as 'small' 'large' 'short' and 'long'. Grammatically, these terms have the status of 'adjectives' and not of abstract nouns. Although an adjective and an abstract noun, both stand for qualities or states, the mode of signifying is not identical in the two cases. The former signifies a quality regarded as in a thing, while the latter signifies a quality regarded by itself or in abstraction from the thing in which it exists. Granting this distinction, it seems improper on the part of the author of TS to have employed adjectival terms to denote the different types of magnitudes. Annaṁbhaṭṭa, therefore, explains that the four adjectival terms for the four kinds of magnitudes are to be taken as having the status of abstract nouns. That is to say, though the terms are adjectival, they stand for the corresponding substantives (bhāvapradānaḥnirdeśaḥ). Or in other words, the adjectival terms 'small' 'large' 'short' and 'long' are intended to mean ' smallness', 'largeness', 'shortness', and 'long-ness' regarded as qualities existing in themselves and not as merely in the things having them.

TS. (iii) THE DEFINITION OF SEPARATENESS (PṚTHAKTVA)

पृथग्व्यवहारकारणं पृथक्त्वं। सर्वद्रव्यवृत्ति।।

त. दी. – पृथक्त्वं लक्षयति – **पृथगिति**। इदमस्मात्पृथगिति व्यवहारकारणमित्यर्थः।।

The unique cause for the verbal usage, 'different' is 'separateness'. It is present in all the substances.

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TSD.- The author defines separateness in [the words] 'The unique cause ..... etc., That is to say, 'separateness is the condition to arrive at the verbal usages of the form 'this is different from that.'

4.5 TS-THE DEFINITION OF CONJUNCTION [Saṁyoga]

संयुक्तव्यवहारहेतुः संयोगः। सर्वद्रव्यवृत्तिः।।

Conjunction is the special cause of expressions such as 'these are in contact with each other', It is found in all the substances.

TSD - (i) TWO VARIETIES OF CONJUNCTION

(ii) NON- PERVASIVENESS OF CONJUNCTION AND DEFINITION OF NON-PERVASIVENESS

त. दी. – संयोगं लक्षयति – **संयुक्तेति**। इमौ संयुक्ताविति व्यवहारहेतुरित्यर्थः। संख्यादिलक्षणेषु सर्वत्र दिक्कालादावतिव्याप्तिवारणायासाधारणेति देयम्।। संयोगो द्विविधः कर्मजः संयोगजश्च। आद्योहस्तक्रियया हस्तपुस्तकसंयोगः । द्वितीयो हस्तपुस्तकसंयोगात्कायपुस्तकसंयोगः। अव्याप्यवृत्तिः संयोगः । स्वात्यन्ताभावसमानाधिकरणत्वमव्याप्यवृत्तित्वम्।।

The author defines 'conjunction' in [the words] 'Conjunction is the special cause... etc.' That is to say, 'conjunction' is the condition for the expression like 'these are conjoined.' In the definitions of 'number' etc. the term 'unique' has to be inserted everywhere to overcome over applicability of the definition in the case of direction time etc. Conjunction is of two kinds : induced by action (karmaja) and induced by conjunction (saṁyogaja). The former is (exemplified) by the conjunction [of the hand] with a book, induced by the action of the hand; the latter is [exemplified by] the conjunction of a body and a book induced by the conjunction of the hand and the book.

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Conjunction is something whose presence is non-pervasive (avyāpyavṛtti). Non-pervasiveness[1] [of something] consists in its being present in the same locus where its absolute absence too-exists. (svātyantābhāva-samānādhikaraṇa.

Notes : 1) In the Nyāya system, contact is a typical instance of a non-pervasive object (avyāpyavṛtti). Certain things are spatially non-pervasive (daiśikāvyāpyavṛtti) for instance contact with a monkey (kapisaṁyoga) is spatially non-pervasive in the sense that it may be said to be present and not present in the same tree at the same time, with reference to its top and foot.

4.6 TS - THE DEFINITION OF DISJUNCTION [VIBHĀGA]

संयोगनाशको गुणो विभागः। सर्वद्रव्यवृत्तिः।।

Disjunction is the quality which destroys conjunction. It is found in all the substances.

त.दी.–विभागं लक्षयति – **संयोगेति**। कालादावतिव्याप्तिवारणाय गुण इति। रूपादावतिव्याप्तिवारणाय संयोगनाशक इति। विभागोऽपि द्विविधः कर्मजो विभागजश्च। आद्यो हस्तक्रियया हस्तपुस्तकविभागः। द्वितीयो हस्तपुस्तकविभागात्कायपुस्तकविभागः।।

TWO KINDS OF DISJUNCTION

The author defines 'disjunction' [in the words] 'Disjunction is the ...... The term 'quality' is for preventing over-application of the definition in regard to time etc. The phrase 'which destroys conjunction' is to ward off over-applicability of the definition in the case of colour etc. Disjunction also is of two kinds: that due to action and due to disjunction. The former consists in the disjunction of a

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hand from a book, induced by the action of the hand, the latter consists in the disjunction of a body from a book, induced by the disjunction of the hand from the book.

4.7 (i) TS - THE DEFINITION OF REMOTENESS AND OF PROXIMITY [PARATVĀPARATVA]

परापरव्यवहारासाधारणकारणे परत्वापरत्वे। पृथिव्यादिचतुष्टयमनोवृत्तिनी । ते द्विविधे दिक्कृते कालकृते च । दूरस्थे दिक्कृतं परत्वम् । समीपस्थे दिक्कृतमपरत्वम् । ज्येष्ठे कालकृतं परत्वम्। कनिष्ठे कालकृतमपरत्वम् ।।

Remoteness and proximity are the unique causes of verbal usages such as 'this is far' 'this is near'. They are found in the four substances beginning with earth and in manas. They are of two kinds, those that are due to time and those due to space. In a remote substance, spatial remoteness is found, and in a substance which is nearer, spatial proximity is found. In an older person we find temporal remoteness; and in a younger person, temporal proximity is found.

त. दी. – परत्वापरत्वयोर्लक्षणमाह - **परेति**। परव्यवहारासाधारण-कारणं परत्वम्। अपरव्यवहारासाधारणकारणमपरत्वमित्यर्थः। परापरत्वे विभजते - **ते द्विविधे इति**। दिक्कृतयोरुदाहरणमाह - **दूरस्थ इति**।। कालकृते उदाहरति – **ज्येष्ठ इति**।।

TSD - The author gives the definitions of 'remoteness' and 'proximity' in [the words]. 'Remoteness and proximity are the unique .....' In other words the condition for the employment of the phrase 'far' is 'remoteness' and the condition for the employment of the phrase 'near' is proximity. The author subdivides them in [the words]. 'They are of two kinds. The author describes the examples of those concerned with dik in [the words] In an object that is

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far .... ' The author exemplifies those concerned with time in [the words] 'In an object that is earlier......

(ii) THE DEFINITION OF HEAVINESS (GURUTVA)

आद्यपतनासमवायिकारणं गुरुत्वम्। पृथिवीजलवृत्ति।।

त. दी. – गुरुत्वम् लक्षयति – आद्येति। द्वितीयादिपतनस्य वेगासमवायिकारणत्वाद्वेगेऽतिव्याप्तिवारणायाद्येति।।

Heaviness is the non - inherent cause of the first (moment) of downward movement (of a falling substance). It is found in earth and water.

TSD - The author defines 'heaviness' in [the words:] heaviness is the ...... The term first [in the definition] is to prevent over applicability of the definition in the case of vega or velocity which is the non-inherent cause of second and subsequent moments of the act of falling.

(iii) TS THE DEFINITION OF FLUIDITY (DRAVATVA)

आद्यस्यन्दनासमवायिकारणं द्रवत्वं । पृथिव्यप्तेजोवृत्ति । तद्द्विविधं सांसिद्धिकं नैमित्तिकं च । सांसिद्धिकं जले नैमित्तिकं पृथिवीतेजसोः । पृथिव्यां घृतादावग्निसंयोगजन्यं द्रवत्वम् । तेजसि सुवर्णादौ ।।

Fluidity is the non inherent cause of the first flow (of a fluid substance). It is found in earth, water and light. It is of two kinds-natural fluidity and artificial fluidity. Natural fluidity is found in water. Artificial fluidity is found in earth and fire. In some varieties of earth like ghee etc., fluidity of the artificial variety is brought about through contact with fire; and it is also found in gold and such other varieties of light.

त. दी. – द्रवत्वं लक्षयति – **आद्यस्यन्दनेति**। स्यन्दनं स्रवणम्। तेजःसंयोगजन्यं नैमित्तिकद्रवत्वम् । तद्भिन्नं सांसिद्धिकद्रवत्वम् । पृथिव्यां

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नैमित्तिकद्रवत्वमुदाहरति - घृतादाविति। तेजसि तदाह – सुवर्णदाविति।।

TSD - The author defines 'fluidity' in [the words]: Fluidity is the non - inherent ....' The term 'syandana' means flow (prasravaṇa). Artificial [fluidity] is due to contact with tejas; what is different from it is natural [fluidity]. The author illustrates the artificial fluidity [in the words] .... in ghee etc., In tejas he describes it [in the words] .... in gold etc.,

iv. THE DEFINITION OF VISCOSITY [SNEHA]

चूर्णादिपिण्डीभावहेतुर्गुणः स्नेहः। जलमात्रवृत्तिः।।

त. दी. – स्नेहं लक्षयति – **चूर्णेति**। कालादावतिव्याप्तिवारणाय गुण इति।। रूपादावतिव्याप्तिवारणाय चूर्णादीति।।

Viscosity or viscidity is the quality which causes the lumping up of powder etc., - i.e. the particles of powder etc., to get agglutinated. It belongs only to water.

TSD - The author defines 'viscosity' in [the words] 'viscosity is ......· etc. The expression 'quality' [in the TS definition] is to overcome over-applicability of the definition in time etc. The phrase 'which cause the lumping up of powder etc. is to overcome ativyāpti in colour etc.

4.8 TS - THE DEFINITION OF SOUND AND ITS VARIETIES

श्रोत्रग्राह्यो गुणः शब्दः । आकाशमात्रवृत्तिः। स द्विविधो ध्वन्यात्मको वर्णात्मकश्चेति । ध्वन्यात्मको भेर्यादौ। वर्णात्मकः संस्कृतभाषादिरूपः ।।

Sound is a quality which is comprehended by the sense of hearing. It belongs only to the ether. It is of two kinds-viz. inarticulate and articulate sound. Inarticulate sound is found in a drum and articulate sounds form languages like Sanskrit.

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त. दी. – शब्दं लक्षयति – **श्रोत्रेति**। शब्दत्वेऽतिव्याप्तिवारणाय गुण इति। रूपादावतिव्याप्तिवारणाय श्रोत्रेति।। शब्दस्त्रिविधः। संयोगजो विभागजः शब्दजश्चेति। तत्राद्यो भेरीदण्डसंयोगजन्यः। द्वितीयो वंश उत्पाट्यमाने दलद्वयविभागजन्यश्चटचटाशब्दः। भेर्यादिदेशमारभ्य श्रोत्रपर्यन्तं द्वितीयादिशब्दाः शब्दजाः।।

TSD - The author defines 'Sound' in the words 'the quality is apprehended through the sense of hearing........ ' The term 'quality' is for preventing over-application of the definition in the case of the universal soundness (śabdatva) The term 'sense of hearing' is included to prevent ativyāpti in the case of colour etc. Sound is of three kinds : (i) that which is caused by conjunction ; (ii) that which is caused by disjunction and that which is generated by sound. Of these the first one is what is produced by the conjunction of a drum and a stick; the second one is the caṭa - caṭā sound produced by the disjunction of the two halves of a bamboo when it is being split. The sounds beginning with the one which is second in order [of the sound - series] starting from the place of drum etc., and terminating in the sense of hearing are examples of sound caused by sound.

4.9 TS - THE DEFINITION OF CONGNITION (BUDDHI) AND ITS VARIETIES

सर्वव्यवहारहेतुगुणःबुद्धिर्ज्ञानम्। सा द्विविधा स्मृतिरनुभवश्च।
संस्कारमात्रजन्यं ज्ञानं स्मृतिः। तद्भिन्नं ज्ञानमनुभवः।।

त. दी. – बुद्धेर्लक्षणमाह – **सर्वेति**। जानामीत्यनुव्यवसायगम्यज्ञानत्वमेव लक्षणमित्यर्थः। बुद्धिं विभजते – सेति।। स्मृतेर्लक्षणमाह – **संस्कारेति**। भावनाख्यः संस्कारः। संस्कारध्वंसेऽतिव्याप्तिवारणाय ज्ञानमिति। घटादिप्रत्यक्षेऽतिव्याप्तिवारणाय संस्कारजन्यमिति। प्रत्यभिज्ञाया-मतिव्याप्तिवारणाय, **मात्रेति**।। अनुभवं लक्षयति – **तद्भिन्नमिति**। स्मृतिभिन्नं ज्ञानमनुभव इत्यर्थः ।।

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Buddhi and Jñāna are the same thing, and stand for cognition which is the cause of all verbal expressions. It is of two kinds - recollection and experience.

Recollection is the cognition which is caused only by reminiscent or latent impression All cognitions other than recollection come under experience.

TSD - The author [of TS] defines cognition in [the expression] Buddhi and Jñāna ...... The term 'quality' [has been inserted] to ward off ativyāpti in the case of 'Time' etc. The expression 'which is the cause of all verbal expressions' is included in the definition to ward off ativyāpti in the case of 'colour' etc. The universal - Jñānatva which is revealed in the reflective cognition[1] (anuvyavasāya) 'I know', is the definition of knowledge or cognition. The author subdivides cognition in [the words] 'This is of .... '

The author defines recollection in [the expression] 'Recollection is the cognition ...... This latent impression has the name bhāvanā. The term cognition' in the definition is to remove ativyāpti in the case of 'the destruction of latent impression (saṁskāradhvaṁsa)[2]. The clause 'which is caused only by latent impression [in the TS definition] is for keeping out ativyāpti in relation to the perception of a jar etc.' The term only in the TS definition is to get rid of ativyāpti in relation to recognitive perception (pratyabhijñā)[3].

Notes : (1) Anuvyavasāya - Knowledge according to the Nyāya school arises in the self through the relation of samavāya. For example, when the sense of sight comes into contact with the object, pot, there is the knowledge 'This is pot'. Later there arises the knowledge of the earlier

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knowledge. The knowledge that arises 'of knowledge' is known as anuvyavasāya or reflective cognition. And it is of the form 'I know the pot' (ghaṭamaham Jānāmi)

(2) Dhavṁsa or destruction according to the Nyāya school is an effect. yet, it is eternal. In regard to the dhavṁsa of an object, the object itself serves as the efficient cause (nimitta kāraṇa) but there is no inherent or non-inherent cause. Viewed in this light saṁskāra or latent impression gives rise to smṛti or recollection, only when it gets destroyed. Since saṁskāradhvaṁsa takes place prior to the rise of smṛti, the former can also be said to arise from samskāra and thus saṁskāradhvaṁsa is saṁskārajanya like smṛti. By the inclusion of the word jñāna in the definition, there is no ativyāpti in saṁskāradhvaṁsa, because the latter although arises from saṁskāra yet is not knowledge.

(3) **Pratyabhijñā** : That a recognitive perception involves a trace of past experience may be shown by an example. One has the cognition 'This is that Devadatta'. This cognition is a mixture of experience of Devadatta and recollection (latent impression) of Devadatta as related to the past time and a different place. While recollection has for its cause latent impressions alone, recognitive experience has both latent impressions as well as perceptual experience as its cause.

4.10 TS THE DEFINITION OF VALID COGNITION

स द्विविधो यथार्थोऽयथार्थश्च । तद्वति तत्प्रकारकोऽनुभवो यथार्थः यथा रजत इदं रजतमिति ज्ञानम् । स एव प्रमेत्युच्यते । तदभाववति तत्प्रकारकोऽनुभवोऽयथार्थः । यथा शुक्ताविदं रजतमिति ज्ञानम् ।।

There are two kinds of experiences, valid and erroneous. The experience which comprehends an attribute as belonging

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to a thing which really possesses it, is real; and this is known as pramā. The experience which comprehends an attribute as belonging to a thing in which it is not actually present, is called ayathārthānubhava or erroneous cognition. The knowledge of (rajatatva) silverness in silver which really has it is called pramā; the experience of rajatatva in a shell wherein it does not really exist is erroneous.

TSD - THE DEFINITION OF PRAMĀ EXAMINED

त. दी. – अनुभवं विभजते – **स द्विविध इति**। यथार्थानुभवस्य लक्षणमाह – **तद्वतीति**। ननु घटे घटत्वमिति प्रमायामव्याप्तिः घटत्वे घटाभावादिति चेन्न। यत्र यत्संबन्धोऽस्ति तत्र तत्संबन्धानुभव इत्यर्थाद्घटत्वेऽपि घटसंबन्धोऽस्तीति नाव्याप्तिः। **स इति**। यथार्थानुभव एव शास्त्रे प्रमेत्युच्यत इत्यर्थः। अयथार्थं लक्षयति- **तदभाववतीति**। नन्विदं संयोगीति प्रमायामतिव्याप्तिरिति चेन्न। यदवच्छेदेन यत्संबंधाभावस्तदवच्छेदेन तत्संबन्धज्ञानस्य विवक्षितत्वात् संयोगाभावावच्छेदेन संयोगज्ञानस्य भ्रमत्वात् संयोगावच्छेदेन संयोगसंबन्धस्य सत्त्वात् नातिव्याप्तिः।

The author classifies ' anubhava' in [the expression]. It is of two kinds[1]. The author defines valid experience as 'The experience which comprehends..... etc.' It might be objected that the definition suffers from (the defect of) partial inapplicability (avyāpti) in the case of the valid knowledge of the form 'potness in pot' because there is no pot in potness. It is warded off by saying that the expression 'tadvati' may be explained as meaning "tatsaṁbandhavati." That is, the experience of its relation wherein it exists. This means that there is the relation of pot even to ghaṭatva (potness)[2] Hence there is no ativyāpti. Valid experience alone is referred to as pramā in śāstra. The author defines erroneous (cognition) in the words 'That which has absence .... etc.'

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It might be questioned that this definition is over applicable in the case of the valid cognition of the form 'This has conjunction' (idam saṁyogi) The answer is no. What is intended to be conveyed here is the knowledge of the relation (of an entity) in a substratum, wherein there is the absence of its relation. As the knowledge of conjunction as conditioned by the absence of conjunction is erroneous, and since there is the relation of conjunction as conditioned by conjunction itself there is no over-pervasion.

Notes : 1) In the understanding of pramā and bhrama it is essential to get acquainted with some technical terms. Every cognition whether valid or erroneous should refer to a content which is called viṣaya. This viṣaya again may relate to three factors known as the substantive factor (viśeṣya), the adjectival element (prakāra) and the relation between these two (saṁsarga). Again in relation to the object (viṣaya) the cognition referring to the object is designated as viṣayin (subject) and the relation between a cognition and its content is known as viṣayaviṣayibhāva. In the valid determinate cognition of silver as silver and which is expressed correspondingly as 'This is silver' (idam rajatam). This cognition has silver as the substantive feature wherein the adjectival feature of silverness (rajatatva) exists through the relation of inherence. The cognition of silver as possessing silverness which is actually related to it accounts for the validity of the corresponding expression as 'This is silver'.

(2) A very subtle objection is suggested and answered in the Dīpikā. It is as follows: if the expression 'tadvati' in the definition is interpreted as 'in the substratum of ghaṭatva" (ghaṭatvādhikaraṇe) there is ativyāpti in the cognition of ghaṭa as ghaṭe ghaṭatvam. Now, in this

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expression although potness (ghaṭatva) is known to be related as an ādheyapadārtha to the pot (ghaṭa) which is the adhikaraṇa yet, since ādheyatā [in the expression bhūtale ghaṭaḥ bhūtala is the adhikaraṇa and ghaṭa is the ādheya and ādheyatā exists in ghaṭa] is considered to be a non-occurrence exacting relation (vṛttyaniyāmakasaṁbandha) pot cannot serve as the substratum of potness through this relation, To get rid of this difficulty the expression tadvati is interpreted to mean tatsaṁbandhini (that which is connected with it). Viewed in this light, since potness also is connected to the pot as an ādheyapadārtha there is no avyāpti.

(3) Annaṁbhaṭṭa defines apramā as an experience wherein a particular feature manifests as adjective in a substratum where it does not actually exist. In the usual example of the cognition of silver in a shell, silverness which is the adjectival feature is manifested in the substratum, namely, shell which does not actually possess silverness. This definition is over-applicable in the case of the valid cognition of the form 'This has conjunction' (idam saṁyogī) It is thus: saṁyoga or conjunction according to the Nyāya school is an avyāpyavṛttipadārtha. That is, it is a relation which is partially pervasive in its substratum. To be more explicit: saṁyoga which occurs only between two substances does not pervade the entire substance. Hence when saṁyoga exists in one part, its absence also would exist in another part of the substance. Thus in the case of the valid cognition of the form 'this has conjunction' the definition of apramā is applicable. A tree for example, has the relation of monkey at the top (agrāvacchedena kapisaṁyogaḥ). The same tree in its trunk possesses

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absence of the relation of monkey (mūlāvacchedena kapisaṁyogābhāvaḥ) Now, taking into consideration, the trunk of the tree (where there is saṁyogābhāvā) as one possessing 'tadabhāvavad' prescribed in the definition, we may say that in the same tree on the top, there exists conjunction of monkey. Thus the cognition of conjunction of a monkey on top of a tree wherein, there exists the absence of conjunction in its trunk,. may be characterized as an experience wherein conjunction manifests as an adjective in the substratum (tree) where it does not exist (in its trunk) Annaṁbhaṭṭa, however, clarifies this by saying that the defect of ativyāpti in the case of the cognition 'this has conjunction' would arise provided saṁyoga exists exactly where saṁyogābhāva exists. As explained earlier saṁyoga exists only on the top of the tree and not in its trunk where its absence exists. Thus the cognition 'This has conjunction' cannot be explained as one where the definition of apramā is overapplicable.

4.11 LET US SUM UP

In the foregoing pages you have known the definitions of some qualities, their divisions, and their substrata. In the list of colour, the Naiyāyikas have included the variegated colour (citrarūpa) as a distinct variety. In order to account for the visual perception of a variegated cloth, it becomes necessary to recognize variegated colour. In the case of taste and smell the avayavin itself has no taste or smell and the different tastes or smells that may be perceived belong to the avayavas. Hence there is no necessity to postulate citrarasa or citragandha. Number, size, conjunction, remoteness and proximity are the special

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causes of the respective expressions which refer to them. We have also seen that saṁyoga is a quality and an external relation is possible only between two substances. It is also a typical instance of a non-pervasive object (avyāpyavṛtti). Disjunction is not equated with the negation of conjunction in any form, but is the loss of conjunction (saṁyoganāśa). The definitions of gurutva dravatva and sneha are based wholly on speculation between in-articulate sounds called dhvani and articulate alphabetic sounds called varṇa. As collocation of suitable words always follow ideas of things, cognition is considered to be the invariable antecedent of communication through speech. It can either be experience or recollection: While recollection arises only from latent impressions, knowledge other than recollection is characterized as experience. Experience is of two kinds, valid and erroneous. Again valid experience falls under four heads. We shall be reading these four types in the following few units.

4.12 SELF ASSESSMENT QUESTIONS

1. What are the arguments in favour of accepting variegated colour (citrarūpa) ?
2. Give a resume of the first four qualities.
3. Distinguish between pīlupākavāda and piṭharapākavāda.
4. What is the uniqueness of the quality conjunction?
5. Why is the word ādya necessary in the definitions of gurutva and dravatva.
6. Define buddhi and its varieties?

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7. How do the Naiyāyikas define pramā or valid knowledge?
8. Define apramā as given in Dīpikā.

KEY WORDS

1) citra rūpa 2) Pīlupākavāda and piṭharapākavāda 3) udbhūtatva 4) avyāpyavṛttitva 5) bhāvapradhāna nirdeśah 6) piṇḍībhāva 7) anuvyavasāya 8) pratyabhijñā 9) ādheyatā 10) viśeṣya and prakāra.

MODEL QUESTIONS UNITS I-IV

Questions are asked only in Sanskrit in the examination However, the student has the option to write the answers either in Sanskrit or in English or in Kannada.

1. मङ्गलसमाप्त्योः कार्यकारणभावं निरूपयत।
2. पदार्थविभागवाक्ये सप्तपदसार्थक्यं प्रपञ्चयत।
3. तमसः अतिरिक्तद्रव्यत्वं निराकुरुत।
4. द्रव्यस्य सामान्यलक्षणं किम् ? तं विहाय लक्षणान्तरानुधावने बीजं किम्?
5. लक्षणदोषानधिकृत्य प्रबन्धमेकं रचयत ।
6. लक्षणस्य लक्षणं किमिति विचारयत ।
7. पृथिव्याः निष्कृष्टलक्षणं किमिति वर्णयत ।
8. सुवर्णस्य तैजसत्वं साधयत।
9. वायुः अनुमेयः प्रत्यक्षो वा इति विचारयत ।
10. नैयायिकमते उत्पत्तिविनाशक्रमौ विवृणुत ।
11. लक्षणं लिखत
    (a) इन्द्रियत्वम् (b) कर्तृत्वम् (c) मूर्तत्वम् (d) विभुत्वम्
12. मनसो अणुत्वं साधयत।
13. रूपादि चतुष्टयं पृथिव्यां पाकजमनित्यम्। अन्यत्रापाकजं नित्यमनित्यं च। नित्यगतं नित्यम्। अनित्यगतमनित्यम् - आशयं

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वर्णयत।

14. गुरुत्वद्रवत्वलक्षणयोः आद्यपदसार्थक्यं विवृणुत।
15. संस्कारलक्षणं प्रपञ्चयत।
16. यथार्थ अनुभवस्य लक्षणं सोदाहरणं प्रपञ्चयत।
17. अयथार्थानुभवस्य लक्षणं उदाहरणपूर्वं निर्दिशत।

ಆದೇಶ ಸಂಖ್ಯೆ : ಕರಾಮುವಿ/ಸಿಪಾವಿ/4-411/2005-06, ಚೈತ್ರ ಎಂಟರ್‌ಪ್ರೈಸಸ್, ಬೆಂಗಳೂರು
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ಪರಿಮಾಣ : 500 ಪ್ರತಿಗಳು (ಸಂಖ್ಯೆ 1ರಿಂದ 500)

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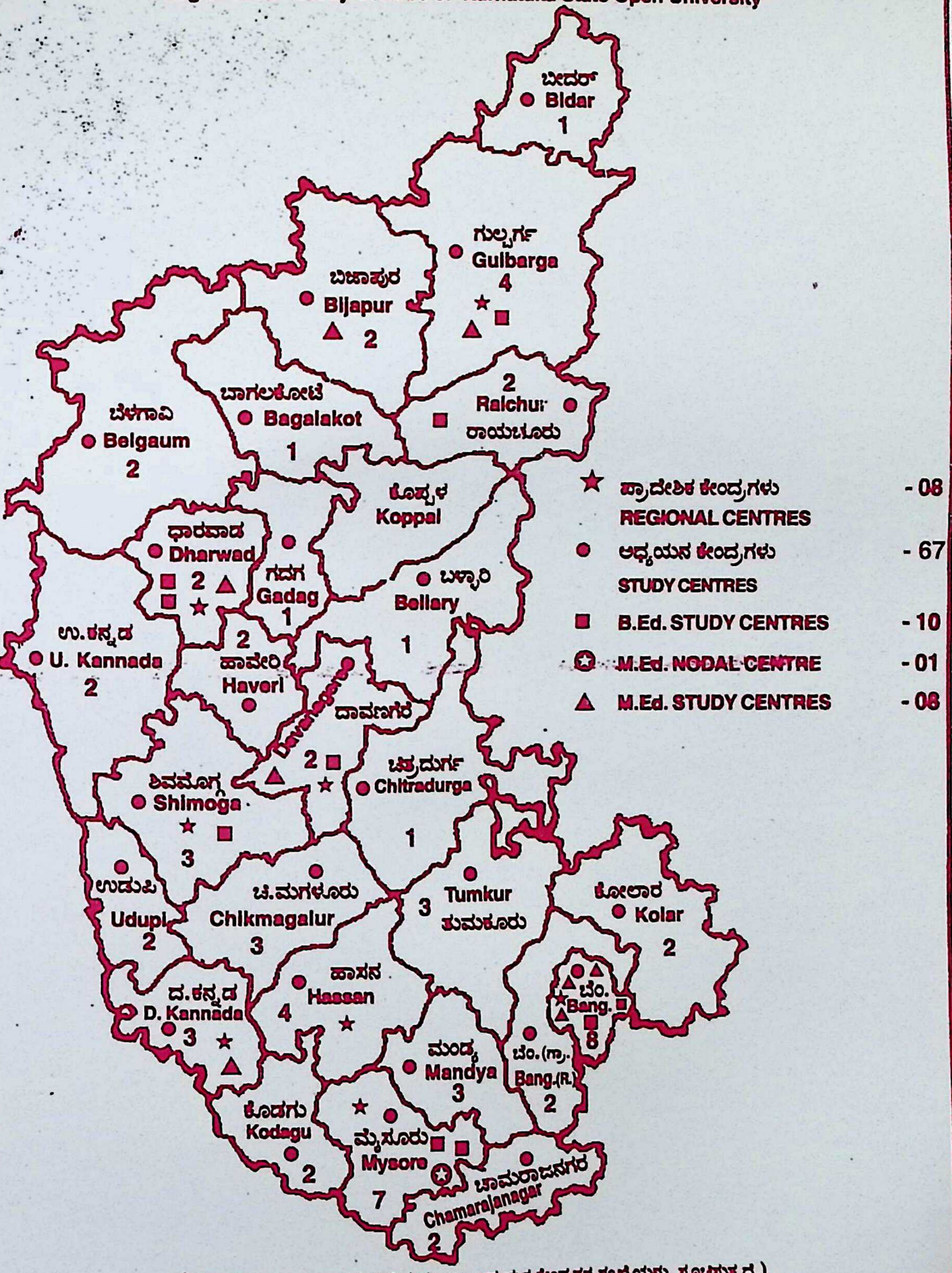
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಪ್ರಾದೇಶಿಕ ಹಾಗೂ ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳು

Regional and Study Centres of Karnataka State Open University



(ನಮೂದಿಸಿರುವ ಅಂಕಿ - ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಒಟ್ಟು ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳ ಸಂಖ್ಯೆಯನ್ನು ಸೂಚಿಸುತ್ತದೆ.)

(The Number indicate the total number of study Centres existing in that districts.)

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